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THE
Great Concern and Zeal
OF A
LOYAL PEOPLE
FOR A
GOOD KING'S
PRESERVATION



In the HAZARDS of WAR.
And the Duty of such a People opened and enforced,
In one of our MONTHLY-FASTS
in a Country Parish.

By the Minister thereof.

L O N D O N,
Printed for Jonathan Robinson, at the Golden-Lion in
St. Paul's Church-Yard, 1691.

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THE
BEST COMMENT AND EXPLANATION

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LONDON.

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To all that sincerely fear God, and honour King WILLIAM and Queen MARY.

THE Word of Authority to us, *To your Prayers, in the Word of a Commander to his Souldiers, To your Arms.* The Weapons of our Warfare are not Carnal but Spiritual, Mighty through God, to the pulling down of the strong Holds of Satan, not only in the Hearts of Unbelievers, and Enemies of the Gospel, but in casting down Imaginations, and every high thing that exalteth itself against the Kingdom of God, and bringing into Captivity every Thought to the Obedience of Christ. (2 Cor. 10. 4, 5.) but the same spiritual Weapons are mighty against all the visible Armies, and strong Holds of the Devil, under the Command of his Vice-Roy, the declared Enemies of the true Church of Christ, you, and of Mankind also, according to the extent of their Power. What mighty things are recorded to be done by One of these Weapons of our Warfare, mighty through God, in sensible Weakness, and Self-distrust? And who said I more say? For the Time will fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David also and Samuel, and of the Prophets, who through Faith subdued Kingdoms, &c. Heb. 11. 32, 33. Take notice, how the Prophets, Men of Peace, are enrolled among the Men of War. And no wonder that when Victories and Conquests, even over Kingdoms, are attributed to Faith, that then the Prophets should have an eminent place among the greatest Men of greatest Name. And this Power of Faith is not lost, but wants Exercise, for this is the Victory which overcometh the World, even your Faith. 1 John 3. 4, 5. And that which overcometh the World, and that mighty evil Spirit in it, can subdue a King down at any time, when God pleaseth, and the time of its destruction is come. This Faith is exercised in Prayers, and by Prayer, winning, and engaging the mighty God of Jacob, the Lord of Hosts, to be on our side: Our Enemies cannot stand before us; they shall fall and perish, the strong shall be as Tow. One Man shall chase a thousand, and two ten thousand, Deut. 32. 30. Jos. 23. 10.

The Church of God is both beautiful and formidable, Cant. 6. 4. Terrible as an Army with Banners. Her Majesty and Statefulness is so forth, as an Army with Banners; and her exceeding great Power in her Faith, and Prayers. Believers, in regard of the Power of their Faith, are more terrible than Armies, saith Excellent Mr. Durham. If our Jacob in a Prison prevailed, and by his Strength had Power with God, Hos. 12. 3, 4. What cannot many do, that weep and make Supplications? What cannot an Army of Believers do? What cannot an Army do, that by an united Faith, with Sings and Worsping, take Heaven by violent Faithful, sincere, fervent Prayers, put into rank and file, and displayed in the finest Eloquence,

To all that fear God,

do no Service at all, such Prayers do but beat the Air. That same Language in which God speaks to us, is the most proper for us to pray to God; that Word by which God worketh Faith in us, is that which best quickneth the Prayer of plain-hearted Faith.

It is an Observation of Eminent Mr. Charnock, which deserves to be engraven on our Hearts. 'When God would do any mighty Work in the World he stirs up his People to pray for it; and their Prayers by his own appointment have a mighty Influence upon the Government of the World: for when they come before him in behalf of his Church in general, he will indulge them a greater Liberty and Boldness; and as it were a kind of Authority over him, than upon other occasions of their own. Isa. 45. 11. Thus saith the Lord, The Holy One of Israel, and his Maker, Ask of me things to come concerning my Sons, and the Work of my Hands command ye me. God would be more positively, confidently, and familiarly dealt with about the Concerns of his Sons, though they were things to come to pass in after-Ages.' Rev. 8. 3. 4. The great Changes in the World, are an Answer to those Prayers which are offered up to God.

Holy Brethren! The Work of God hath been very great in some eminent parts of the World, in some Countries and Kingdoms; and the Prayers of the Faithful have prevailed much. But was there ever at any one time so great a Work as is now a doing in our Days? Are not the great Affairs of the Sons of God in all Protestant Churches, I say in all Protestant Churches, drawing near to a Determination? The Issue of this War is like to be the Rise or Fall, not only of many in Israel, but of all the Israel of God, confederate in the true Religion of Jesus Christ. O then, is not this the time for us to be of one Heart and Soul, deeply humbled, sincerely mourning, crying and sighing for the Abominations that are yet in our Jerusalem, Cities and Countries weeping and making Supplication, and with the most reverent and awful Adoration, make bold with the highest Majesty of the Holy One, the Saviour, in a time of trouble, as he alloweth us, Even to command him concerning his Sons, and the issue to come, which many of his Servants wait for; and say, as Luther, Fiat voluntas mea, Let my Will be done.

Holy Brethren, partakers of the Heavenly Calling; Give me leave to engage you to be more abundant in the fervent Prayers of Faith, and of true Penitence, refreshed in Heart and Life. Consider how much of this great Work lies upon you at this time. What can tell what your Prayers may do, under God, by his appointment. The Proclamations for these Fast's reacheth to the Realm of England, the Dominion of Wales, Town of Berwick upon Tweed. O that all from sixteen to sixty in these Bounds were fit for Prayer; to bear Arms, these spiritual Arms! O then, how might we hope, that even she that carrieth us Home, and is fervent in her Closet, may divide the Spoils, of the greater Spoiler, of all he can lay hands on. But O how weak are we? how divided? how unprepared? What Help can we look for from them that are disaffected to the King and Queen,

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and honour King William and Queen Mary.

and troubled at this glorious Revolution? How do they murmur that God should do what seemeth him good, for his Peoples Good! How many are there that do not as much as appear to Fast! How many are for the Liturgy of James (not the Apostle's which hath been reputed spurious by many of our most Learned Divines and Bishops, but) the Apostles! How many, half, yet half-quarter observers of these Holy and solemn Days! How like are these to old Bottles! How many of those who seem well affected to the Government, are really ignorant, sensual and profane, unreformed, unrefined from their Leas! What can these do? What ill-favoured, irreverent, what cold and dead, what broken-Turk do many make! so that we have cause to fear the Divine abhorrence of our Fasting. How far may a Man ride before he can see one Sinner, whose Heart and Life is reformed according to the Word of God, after our many monthly Days of Fasting! If a Poll could be taken of them that are for, or against, or are wary Neuters, whether our God and Christ, or their Enemies, should be found in the best side? All must be excluded from voting rights, who do not lift up holy Hands to God in Prayer, so that from the Land's End, even to the Town of Berwick, we can make no more than a Gideon's Army. But yet I hope there are enough to make an Army, too strong for all the Enemies of our Faith, Religion, Peace and Government. Be therefore of good Courage, wait on the Lord, and he shall strengthen your Hearts, all ye that hope in the Lord.

Encourage our selves in the Lord our God, were our Extremities greater and more than they are. And consider,

1. Is not God on our Side? O let us humbly wrestle with his Majesty to rise for his own Glory, for David's sake, for Jerusalem's sake! what will our Enemies, the Heathen say?

2. Hath not God prevented us with his loving-Kindness? Did we by our Prayers call in our Deliverer? Did not God put it into his Heart before we knew of it? Have we not seen when we fasted and prayed, it went well with us? for the Honour of God, for the Honour of his Ordinance, for Prayer's sake (despised, blasphemed Prayers-sake) I was glad to hear it was the poor praying People of Ireland that saved London-derry, that made the Men of Inniskilling more than Men, and not our Gallant Dammees and Hectors. Pray on to the last Breath; pray to the last drop of Tears. Give not up so great and so good a Cause for lost, it is all in the Hand of God, our God, trust him.

3. Pray on: there are more for us than there be against us: Is not God for us? Are not Angels for us? Do not the Souls under the Altar sollicite God, and cry, How long, Lord, Holy and True, dost thou not avenge our Blood on them that dwell on the Earth? I beseech you observe this, that they who are our Enemies now, are they who have shed the Blood of the Saints. We are sure that God will avenge the Blood of his Servants, and hear the Prayers of his Saints in Heaven, and on Earth. The Lord never denied to hear their Prayers, he hath only delayed. And it was said unto them, that they should rest.

To all that fear God, &c.

reli- yet for a little season, until their fellow-Servants also, and their Brethren that should be killed as they were, should be fulfilled. Some have written, and others believe this, that the last Persecution of the Church in France at last; and if so, that the Number of them that should be killed, is fulfilled; therefore shall shortly say, as Iohannaphaz and the People did; For his Mercy endureth for ever, 2 Chron. 20. 21.

4. *Pray, following it him to whom you pray, and knowing against whom you pray; To be set a bloody miracle, Persecution, who can set him out in his Garments dyed in Blood? and hath not God, said, He hath upaid his Arrows against the Persecutors? plead that with God, Psal. 79.*

5. *Who doest pray for? Are they not God's own People, the Apple of his Eye? Is not God our great Father? Is not Rehoboth the Prayer of Nehemiah? Now these are thy Servants, O Lord, thy People, whom thou hast redeemed with thy great Power, and by thy strong Hand, Nehem. 1. 4, 10, 11.*

6. *Argue from the very Strength and Greatness of our Enemy. O say our Men of Reason and Thoughts, When like the cowardly Spirit of the Land of Canaan, who discouraged the People? How powerful is France? How Great that King? How vast his Council? How mighty are his Armies? How strong or old? How small disciplined? What an Advantage hath he, who is set in united Councils, before-hand with his Enemies in the Time of War, whereas the Confederates are slow in Resolutions and Preparations? Shall hold them in Play, he'll rise then out? And what will our this Great Men do? Yes, Another thing true? is this the first of them, with them, will move the it is. Yet for all this, but in the Army of Zeph. the Babylonians; Let us cry to the Lord as he did. Lord, it is nothing with thee to help, whether with many, or with them that have no Power; Help us, O Lord our God, for we trust on thee, and in thy Name we go against this multitude; thou art the Lord our God, let not Men prevail against Thee. Let us wait upon God, and take an Argument from the strength of our Enemies, Psal. 39. 9. Because of his Strength, let us wait on thee; for God is my Defence.*

We have a God hearing Prayer, we pray with; we have a good Cause, all is in Danger; we have great Encouragements; O let us say, He hath delivered, and we trust he will not only deliver, but prosper. O then let us pray for a praying Heart? And pray every Day, without ceasing. And that first for our King and Queen, that they may have the whole Armour of God to put on, the Testimony of a good Conscience, that is the Uprightness of their Hearts they do all they do, that they may never fall into the slippery and perilous Steps of evil Kings. Let us pray for them, that they may inherit an Everlasting Kingdom, that endeavour to make ours so happy. May he labour to fight us more with the King's Successor, than with the return of their idolized Image; as if he would be as absolute, as high for Privileges as any of his Predecessors. What Conscience he will make, say we, in the last Church in the World; and much more. Whereas the great fear is, that he will do more for God than most of his Predecessors. Men are mightily afraid of losing their Privileges, their Customs, their State. Let us pray for the preservation of our Laws, the free Prerogative of the Gospel, the Advancement of Religion and Goodness into high Places, for a peaceful Princes, exemplary Ministry, for the saving and sanctifying Protestant Churches, for healing of Breaches; in a word, for Grace, Abun. Peace. And when we have pray'd, to the pouring out of our Hearts; let us not wait to our Prayers beyond God's Promises, but stay our souls upon the Rock of our Salvation: To whom be Might and Dominion for ever. Salvation to our God. Hallelujah.

The Great Concern and Zeal of a Loyal People for a Good Warlike KING, &c.

2 Sam. 21. 15, 16, 17. *Moreover, the Philistines had yet War again with Israel, and David went down, and his Servants with him, and fought against the Philistines; and David waxed faint. And Ishbi-benob, which was of the Sons of the Giant, (the weight of whose Spear weighed three hundred Shekels of Brass in weight) he being girded with a new Sword, thought to have slain David. But Abishai the Son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the Men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the Light of Israel.*

THese words are a very remarkable piece of Story, which is complete in it self, and therefore I need not look upon what goes before it in this Chapter. I crave your earnest attention to the Matter I intend to handle for your Instruction this part of the Day, and have but patience till I come to the Application, then I hope you will see, that what I shall deliver to you, will be very suitable to the Work and Duty of this Day; and not only so, but will direct you what to do every Day, till God shall turn our Fasts into Thanksgivings. The true Reason of my chusing this Text, and that upon this Solemn Day, which requires an extraordinary seriousness, with the Application of the whole strength of our Hearts; and exercise of every Grace, is not at all to flatter, much less to idolize our King and Queen, which would be the worst of Services to them, and to our selves, by provoking God to quench the Light of *Israel*; but really to shew you as plainly, and as convincingly as I can, how deeply our Hearts should be affected with our own Condition, how earnest we should be with God to preserve our Supreme Governours, and especially our King in the Labours and Dangers of this War; and how we should behave our selves under all those Circumstances under which the Sovereign and over-ruling Providence of the infinitely Wise and Almighty God hath subjected us. And I was moved to these Considerations, which I shall commend to you, by the great Thoughts

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Thoughts of Heart which possess many honest, religious, and tender Persons. Why, say they, will our King hazard his Person in this War, who is in danger, not only from the Craft and Malice of the open Enemy in the Field, but Treachery even in his Camp? Why will the Parliament and the Kingdom let him? What will become of us, if we should be so unhappy as to lose Him, in this unsettled and distracted State, when there are so many secret Discontents, and such open Talk? Beloved, we cannot be too much concerned for the Safety of their Sacred Persons, the Peace of these Kingdoms, and the Preservation of our Religion both at Home and Abroad: The Glory of God, the Kingdom of our Lord Jesus, and the Salvation of our Souls, by the Means of Grace, are as much concerned in the Success of this War, as ever at any time to any People. This War is not a War for outward Peace and Liberty, nor for Glory and Renown, for Riches and Trade, or any other temporal End or Interest only, but for the true Interest of the Kingdom of God among us, and of the Protestant People of God in all Nations where they are, or soon will be in danger, if God doth not shew himself to be on our Side. There are many Interests of many Princes and People in this one Bottom, and all united in one King, and submitted to his Conduct under God: If these should be divided, we should be weakened and fail; but if he should miscarry, we must needs sink for a time, and many Countries suffer Shipwrack; and then not only the Estates, Liberties, Properties, Bodies, and Lives, but precious Souls, and the Ark of God would fall into the Power of the Cruel. The Philistines would soon overrun our Land; and they who seem to wish for their coming, would feel the Miseries of their coming, as soon as they who fast and pray with all sincerity to keep them out, and be less able to endure them. If the Light of our *Israel* should be quenched, O how tempestuous would it be round about! What a Day would it be of Gloominess and thick Darkness! O, far be it from those who desire that Evil Day ever to see it come! may they all go to their Graves in peace, before that Inundation of Woes and Miseries break down our Banks. 'Tis true, we have more to lose now at once than ever our Forefathers had; and therefore when we consider our Sins, we have more cause to fear than ever. But let this comfort and encourage us to offer up strong Prayers and Cries to the God of Heaven, to God our Saviour, that the Glory of God's Truth, Mercy and Grace, being so specially and imminently concerned in this War, that his Wisdom and Power will the more sincerely appear for the preservation of *Israel*, and the Light of *Israel*. Call up Faith and Hope to put forth all their strength into those Prayers which go not out of feigned Lips. O for a strong Faith at the head of our Godly Sorrows and Humiliation for Sin this Day! O for the Assistance of the mighty Spirit of Prayer and Supplication to lend up, yea, to carry our fervent Prayers to Heaven. Is the Spirit of God departed

departed from his praying, wrestling *Jahns* in *England*, and gone to our Enemies Hearts? Is God, is the Ark of God in their Camp? Hath not God prepared his Arrows against the Persecutors? What innumerable Persecutions are the greatest of them guilty of! But as my Thoughts run on this String of Hope, I am checked by the sight of the great and many Sins of these Kingdoms, for which God might bring us under the Sword of our Enemies; and even deliver up the Ark, the Church, into their hands. O that every Congregation were weeping and mourning, before the Lord this Day, and calling away our Iniquities! O that this Day were a Day of confessing and forsaking those Sins for which God might justly hide his Face from us! O that we were exercising of Revenge upon our selves for all our Abominations! O that we were sighing and crying for all the Abominations done in the midst of our *Jerusalem*! and that all in their Places would become zealous for the Glory of God, resolving every one to mortify his own Sins, disarming the Traitors against God, Church and State, in his own Heart, and setting themselves against Sin in others, that God may be reconciled to us, and intreated for the Kingdom! But yet, as bad as we are, are we not God's People? Are there not some Fifties among us, for whose sake God will spare us? But not to insist upon such Arguments for Hope, let us build upon one, it is a strong and a standing Argument, by inverting the Word of God, and humbly turning it upon him. Thus saith the Lord God, *I do not see for your sakes, O House of Israel, but for my holy Name's sake.*—Not for your sakes, do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O House of Israel, *Ezek. 36. 22, 32.* When we have least to say, and have no Reasons to plead taken from our selves, we have most to say, and the most prevailing Argument to urge by Faith, taken from the free Mercy of God, and the Glory of his great Name. O let us take Courage, and come boldly to the Throne of Grace, and say, *Save us for thy Mercies sake.* O Lord, though our Iniquities testify against us, do thou as for thy Name's sake, for our backslidings are many, we have sinned against thee. O Lord, hear, O Lord, forgive, O Lord, hearken and do, defer not, for thou art our Saviour, O my God, for the City and People that are called by thy Name. Not unto us, O Lord, not unto us, but unto thy Name give Glory, for thy Mercy, and for thy Truth's sake. Wherefore should the Heathen say, (the French and Irish, the Philistines, the Enemies of the Lord that have so reproached him, that have destroyed all his Tabernacles in the Land say,) *Where is now their God?* Such an Encouragement as this may quicken us to a lively Attention to the Word of God, and put Life into our Prayers, when most dejected under the sense of our Sins. And so now I come to the Words.

In this part of sacred Story, we read of another War between a proud, unquiet, idolatrous, superstitious People, and David, ver. 5. The Philistines

Psalm 64.

Jer. 14. 7.

Dan. 9. 19.

Psalm 115.

1. 2.

Zech. 9. 6.

listines had been often destroyed and conquered by the Sword of David, and yet they begin another War with David, as the Phrase doth intimate: *And the Philistines had yet War again with Israel* as if they began it, and provoked Israel unto it: We read not what the particular Cause of the War was, it might be from inveterate Hatred, from Contrariety of Religion, for the Philistines, like our Papists, had their Images in the Battel of *Baal Perazim*; and as their Images could not help them, so neither could they save their Images; or it might be Impatience of Revenge that might stir them up, and they thought themselves strong enough to overcome and over-run Israel; or they might promise to themselves the Life of David, having a self-confident vain-glorious Giant, *Ishbi-benob*, who might brag as well as think of killing David: It is a righteous Judgment of God upon the inveterate Enemies of his People, which they see not, that they will not be quiet in their Possessions, but after many Overthrows they will be making Wars against them.

And David went down, and his servants with him, and fought against the Philistines: It seems to be a defensive as well as a lawful War, to go down against the Philistines, and not to stay for their coming into the Land of Israel: they were the beginners of the War, and David doth wisely choose the Seat of the War, which might be most convenient, the further off from home, and the nearer the Enemy's Country the better. An experienced valiant King will neither refuse nor delay to fight against the Enemies of God's People, and his Kingdom, when there is just Cause and Provocation given.

And David waxed faint: he grew in Years, and was much decayed in Strength, or tired and weakened with the Wars. This Circumstance affords us many Observations. The Wars and Troubles in a King's Reign, are no Sign or Indication of, and should create no Suspicion in any Man, of the Weakness or Budness of his Title to the Kingdom. Never had King a better or clearer Title to a Kingdom than David had, appointed and designed of God, elected and made by the People, and anointed. Nay, the Malice of the Philistines builded and swelled, and broke out into an open Attempt and War against David, which they heard he was anointed; *And when the Philistines heard that they had anointed David King over Israel, all the Philistines came to seek David.* And spread themselves in the Valley of Rephaim, v. 18. Is David anointed? has he taken the Kingdom upon him? then before he is settled in his Throne, we will seek him. This Policy was equal to the Malice, while the Government was young and tender, as some here said of ours, and the Factions of the Kingdom not inwardly heated, but the Providence of God turned this to David's Glory, by giving him the Victory, they and their Images fell into his Hands, *or* 20, 21. When God design a King, and gives him a Throne, they who rise against him, rise

and

For a Good and Valiant King.

and war against God himself, and let that King acknowledge God and seek him, as David did, and all his Enemies shall not prevail against him, but fall and perish. David had a good Title, but a troublesome Reign. 2. A good King when he takes a Kingdom, takes it not for the Glory and Ease of it, but for the Glory of God, and Good of his Kingdom, with all the Labours and Dangers of a War. 3. The true Interest, Peace and Happiness of a Kingdom, is the Consentment of a good King. The Philistines had a great sight against David's Person in the former Design and War, but now they hated *Israel*, which were the People of God, and professed the true Religion, and now David was much engaged to go out in Person against the Philistines. 4. A faithful and a valiant King will endure the great Toll and Weariness of a War, then to himself. 5. The more a David, a Servant of God, will find it hard and hazardous Work to fight his Enemies. 6. A good and valiant King will expose his own Person, and tire himself in Battle, and yet not fly nor leave the Field; David waxed faint, but yet stands his ground. 7. The best and stoutest King must feel his own Infirmities, that he may know that he conquereth not by his own Strength, though a good King shall prevail, yet first he may be brought very low and faint. 8. The greatest Champion will faint in times, and often times a Cause and People may be brought very low before a Conquest. 9. The Power of God will be seen in humane Weakness, and give him hot and fainting works, that his glorious Power may bring forth Victory and Peace.

4. Ver. 16. And Ishbi-benob, &c. How exact an account have we here given us of this great Enemy of David. By his Name, a very notorious and noted Man, his Descent and family, which was of the Sons of the Giant; his great Strength, his dangerous Weapon, The Weight of whose Spear weighed about hundred Shihels of Brass in Weight, and by his particular Preparation for Mischief to David's Person, being girded with a sword, and a sword in the Original Text, but supplied for Rejection, contained in the sword girded. Girded with a sword, somewhat extraordinary, and fitted for his purpose to kill David. The judicious *Barrow* doth conjecture, that he might be girded about in sign of his being made some Officer in the Army, and that he must do some great Action, and meritorious Exploit, which became the greatness of his family, and Strength, and the Dignity of his Place. This being brought in to illustrate the Danger and Deliverance of David, and to set forth the Providence of God in great Straits and Dangers, and to make God's People, and their Enemies also know, that let them have all the advantages they can desire, yet they shall not prevail against David, and against *Israel*. Let us not go over so large a Text without making some Observations. You read David's great Inequality and Disadvantage, though he was young he killed Goliath, but now David is again set at three-

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The People's Concern and Zeal

spot of Strength and Stature, what was *David* to him? but now here's *David* at a Disadvantage, he *waxed faint*. There may be sometimes great Disproportions between the Servants of God, and the Enemies of God: The Servants of God may in Appearance be much the weaker.

(2.) The *Assailant* was a Man of note among the Philistines, a Man of Name, as *Goliath* was; from whom some great Action might be expected: The Enemies of God and his People may be furnished with Men extraordinarily fitted, prepared, and resolved, Men pick'd out for Designs and Attempts, pernicious to the People of God. Here was a great Man, a noted Man, a Man of great Strength and Stature, of desperate Designs, for he thought of killing *David*; and yet when many Wagers might be laid on the Philistines Head and Party, it was so probable, if not sure, that such a Hand must needs prevail against *David*, yet *David* comes off safe, and his mortal Enemy falls and perisheth; the Giant had an Opportunity to attempt, and never was *David* in a worse case to make his Defence, and yet the Design failed. Such Men as these are not to be trusted

to, if we had an Army of them on our side, nor to be feared, though all our Enemies were such, God can defeat them all. Men cannot perform what Men would have them, or hope from them. How curious were our Enemies, the Philistines, in the choice of Regiments of great Stature and Strength? what confidence was put in them? and yet they proved but like Babes and Lub-

See Mr. Jo. Macdonald's Narrative of the Siege of Londonderry, p. 2. col. 1. The new Irish Soldiers were to be all over six Feet high, formidable for their Bulk, whatever they were for their Courage.

(3.) This *Philistine* was girded with a new Sword, that is; as some conjecture, he was newly made some great Officer, from his being girded, a Mark of Honour; others, that his new Sword was a newly invented Weapon for his turn; and others think it might be a new Sword, not used before, the Edg of it was first to be tried upon *David's* Person. How proud might this Man be of his Name, his Stature, his Strength, his Command, and his Sword? How often might he fancy *David's* Head upon his Sword's Point, and his Body at his Feet; and yet his Weapon shall not prosper against Good King *David*. Our Enemies the Philistines, have changed the way of fighting, invented new Instruments of War to make themselves the more formidable; how may their ambitious, vain, and glorious *Philistines* boast what they will do with *David*? Kill him, and then drag him in the Streets and Dung-hills, and yet *David* is preserved: Men and Weapons are alike vain and ineffectual, when God is a Shield to *David* and to *Israel*.

(4.) This *Philistine* had *David* almost in his Power and within his reach, for *Abner* succoured *David*, who *waxed faint*. Hence learn, the Enemy of *David* may be prepared to kill, may have a great Advantage over him, being weak and faint, and he had as fair and open Opportunity

nity to make him think he had him as sure as if he were in his Hand; and yet *David* escapes the Villain, tho a Giant. *David* was, and our *David* may be in great Danger, and nigh to Death, and yet preserved: Great Dangers make great Deliverances, and the Deliverance is as sure in great Danger, as in common and safe. How near was *David* many a time to be cut off, yet he was delivered from the Hand of *Saul*, and all his Enemies; so we pray and trust that God will be a Shield and a Succourer of our *David* in all his Wars.

(5.) He thought to have slain *David*, or he spake, as the word signifies, of killing *David*: perhaps by thinking of killing the King, he was ambitious to have the Glory of winning the Field; and routing *Israel*, perhaps to avenge the Philistines so often beaten and destroyed by *David*; his Spight and Aim was at *David*, not to take him, nor to maim and hurt him, but outright to kill him: *David* had been successful, and done great Services for *Israel*, and for that the Philistines might hate him, and have particular Designs upon him. A victorious and a good King is hateful to Philistines. The greater Blessing a good King is to the *Israel* and Church of God, the more aimed at: but when his Dangers are greatest, God is nearest for his Salvation. *David* was aimed at, and he could not choose but know it, for they sought him once before in particular, yet *David's* Courage, Religion, Conscience, and Care of *Israel*, did oblige him to go down to the Battel. *David* is faint, and when faint, the Enemy laid at him to have sped him, and yet *David* is preserved. It is extraordinary when God suiteth the Spirit of a King to his Charge and Dangers; and that King who turns not his back upon God's Cause, Religion, and People, may humbly expect that God will not turn his back upon him in his greatest Dangers, but watch over him, and preserve him. The King, wearing the Crown of *England*, makes the Philistines aim the more at his Head: His Greatness and Valour do multiply his Perils; but God who made him great for this Work, is mighty to save him.

2 Sam. 13.

In ver. 17. we have these Remarkables. 1. A famous Act of *Abishai* the Son of *Zeruiah* who succoured *David*, and he smote the Philistina, and killed him. 2. The Zeal and great Concern of the People for their King; Then the Men of *David* swore unto him, saying, Thou shalt go no more out with us to Battel. 3. The Reason for that Resolution and Zeal; That thou quench not the Light of *Israel*: that our Light and Glory may not be put out with thy Life, who art the Light of *Israel*. 4. *David's* Permission of that Oath and Resolution of the People, and his Acquiescence in that Act for his own and their Preservation and Comfort.

In the first of these we have many things to observe.

1. *Abishai* the Son of *Zeruiah*; he was a valiant Man, and *David's* Sister's Son. Whence observe, It is under God and next to a Guard of Angels, a great Security for a King to have a Confident, and approved valiant,

1 Chron. 16.

into a truly Friend at hand; in time and place of Danger; such a Man was
Abishai. Now *Abishai* came now to be so near *David's* Person, we do not
 know: whether he was there by Command as in his Place, nor whether
 brought thither by the Providence of the Lord of Battel, there he was at
 hand for this eminent Service. Whence we will observe; 1. It is the Pro-
 vidence of God over *David* to place a valiant loyal Friend to succour him
 in great Weakness and great Danger: So let as in all our *David's* Danger,
 pray that God, who is called a Man of War, and the Lord of Hosts,
 would place an *Abishai* near his Person to succour him in time of need.
 2. It is a great Duty and Praise of a valiant loyal Captain, as *Abishai* was,
 to take care of the Person of a good and valiant King, and interpose be-
 tween him and Death or Harm. 3. *Abishai's* care and business was not to
 carry *David* out of the Field, and to leave it with him, the great Sign of
 Affection and Loyalty in many a Coward; but he stood by fighting *David*
 to succour him in the Encounter, and to win the Day. This is true Fide-
 lity both to the King and *Israel* also. 4. Whoever the Person be who de-
 fends *David* in a time of Danger, deserves to be remembered and honoured
 for it; and it is an Honour to his Person and to his House. Here *David's*
 second is named, *Abishai*; and his Family noted, *Abishai the Son of Ner-
 ni*. Both remembered and honoured by this *David's* Penman; and the Ser-
 vice is not only done to a King's Person, but to the King's Kingdom.
 5. Nay further, not only Men, but God himself takes notice of, and re-
 wards with Honour, that Person, or more, that succour *David* when he
 is faint in fighting the Lord's Battels. And this should be a great Encou-
 rage-ment to all that are in chief Places, or near the Person of our King, to
 expose themselves to fight for the King's Preservation. It is an Honour to
 their Name, an obliging Service to the King and *Israel* also; and they
 may do it with Success upon the Enemy, and Safety to themselves: and
 what can be more to embolden and inspire a Person to engage an Enemy?
 6. The most valiant and stoutest King may stand in need of Succour, and
 it is no dishonour to the greatest King to accept the Service; for he must
 know and acknowledge he cannot always hold out, nor conquer all with
 his own Hands. 7. That such as come in to succour a King in time of
 Danger, should not hinder, nor be slack, nor make as though he did; but
 do his work effectually. *Abishai* did not make a shew, but effectually suc-
 cour'd him; this is a sign of Courage, Skill and Fidelity. The Lord that
 provided one to succour *David* at a hard push, deliver our King from trea-
 cherous Standers by and Cowards. This must be one of our Petitions for
 him, that either God would bind up the Hands of every villainous *Is-
 rahel*, or send him some one or more to succour him, as he did *David*.
 8. *Abishai* smote the Philistine, and killed him. The Son of the Giant
 was over tall, and too big for any ordinary Man to deal with; yet so big
 as he was, there is one that fears him not, but strikes, and strikes home
 too,

toe, he smote and killed him: The Action is roundly expressed, he smote the Philistine and killed him: He was not long about him, but made short work with him; he smote him and kill'd him. The Courage of *Abishai*, and his Skill and Vigor appear in the Stroke. But could *Abishai* come within his reach? Could not the Giant fence, and keep him off at Sword's point, and Arm's length? No, he could not it seems: he had bulk enough; a great mass of Flesh might hang upon his great Bones; he might have neither true Courage nor Skill, but lay at catch to take *David* at an advantage of Weakness, and act the Coward's part. But now *David* is not deserted, but succoured; *Abishai* strikes once for all, and kills him. Look upon both these in their contrary Sides: The Son of the Giant is for the Philistines against *Israel*, really against God, and against his Church; *Abishai* is *David's* Officer and Servant, a Commander under him, as he was under God. From Particulars we must not conclude Universals. But God permits his Enemies now what he permitted then, yes, they have not only many Men of great bulk and stature in our Kingdom, but like the Horses of Egypt, they are Flesh and not Spirit; and in another, not raw and fleshy Bodies without Courage, but disciplin'd Armies and Veterans: And they want not for new Swords, not for any Inventions and Furniture for all Occasions: suppose some excel in Bulk, in Flesh and Bones, and yet want Skill and Courage for a noble and honourable Attempt; suppose others be Men expert in War, who excel in Skill, but want true Courage: suppose they exceed in Number, and are more than we are, but are such as will not stand, shall we then only venture, and reckon according to Sense and Reason? This is unworthy of the People of the mighty and living God, who should look by Faith upon him, and upon *David* though weak, yet in the Hand of God; and thus we bight to do. Then let us make such Observations as these, to encourage our Faith and Hope, waiting upon God by Prayer. 1. There are none so great, so strong, so big in the Enemies Army, but God can find out Men to fetch them down. The Philistines had an *Ishbi-benob*, and *David* had an *Abishai* on his side, who proved too hard for him. 2. When the Numbers of *David* exceed in Stature, Strength and Arms, it makes them not the more bold to venture and design what will prove to their own Destruction. The Philistines were appointed for destruction; and when they thought themselves fit for War, they were fit for Destruction. They made many Wars against *David*, and before *David* appeared, but never had success, but when the Sins of *Israel* were ripe for Punishment. Our Enemies are as like them as if they were descended from them; how Philistine-like did they use *Sampson*? The Inhumanities of our Enemies are a reproach to Nature, of which they have as little, as they have of Grace and true Religion. Our Enemies are given to burn and make desolate; they cannot refrain from troubling *David*, raising War after War: and what but Bitterness in the latter end,

is, and will be the Fruit of their Wars and Commotions? Their very Giants are for the Slaughter; because every Battel against them is the Lord's, therefore they cannot stand. 3. A great, a bold, a daring Enemy of *David*, is as soon killed as the weakest; what could be sooner done? And *Abishai* smote the Philistine and kill'd him; and what became of his strength and his mighty Arm, or his new Sword then? 4. The Enemies of God, and his *David*, may imagine and design greatest mischief to him, but are so far from being able to execute and perform their Counsels and Designs, that they perish in the attempt to execute them. 5. The Servants of God, and the King should not fear a Philistine, tho he were an armed Giant in the defence of the King and *Israel*: let him smite, and kill at once. 6. It is a Duty, and a necessary part of Wisdom to know when, and whom the Servants of God must smite and spare, or smite and kill: *Abishai* was ready at it, and *David* was not so faint but he might have bad him forbear to kill, if it had not been his Duty. There is a great difference to be made between some Enemies and others. 7. The Instruments of God's Judgments upon his Enemies, do quickly and effectually execute his Pleasure upon them; *Abishai* smote and killed him. 8. How dreadful is it for any Man to be an Enemy to God, and his People *Israel*? It must needs be a torment to be disappointed of his Aim, had *David* only escaped him and been preserved, and he escaped and fled? To lose the pleasure of his Enmity against him, to lose the honour of such a Fact, and the prey and reward of his Service; but not only to fail, but to perish, and go down to Hell in a moment, what Horror attends his Breath going out of his Nostrils! What a tormenting Disappointment was it to miss of *David*, and die in a doing Enterprize?

2dly. Another thing in the Words is the zealous Action and Behaviour of the People, and the use they made of the King's Deliverance: Then the Men of *David* swore unto him, saying, *Thou shalt go no more with us to Battel*. They had in another case withstood the King's Declaration to them of going in person with his Army into the Field against *Abishai*. There they did more than humbly dissuade the King from going; they did resolutely gainsay the King's Declaration; but the People answered, *Thou shalt not go forth*, and gave their reason for it: But here they carry their Resolution higher; they swore unto the King, *thou shalt go no more to Battel*, &c. What would some of our late Asserters and Promoters of the Absolute Power of Kings have said of this Case? The Persons were all *David's* Subjects, and yet they swore unto the King; they swore unto the King without asking his leave or license; they swore unto the King, not to bind themselves to their Duty to him, but to bind him, and to bind him absolutely, without limitation or restriction, *Thou shalt go no more out with us to Battel*. Tho their Concernment for the King and Kingdom's Preservation and Welfare was good; yet thus it would have been interpreted.

To restrain the King from going out to Battel any more. 2. And for them to swear that he should not go, was to exercise an Act of Superiority and Usurpation over the King's Power and Liberty. 3. And tho the End and Intention was good to preserve the King's Life, and the Light of *Israel*, yet was it not doing ill that good might come of it? 4. Was it not ill done of *David* the King to suffer such an Oath to be made, and an emboldning of Subjects to combine and to swear, obtaining this, to have what they list at any time? Was it not a defect in *David's* Government, to suffer this, and to be imposed upon? I shall not enter into Enquiries on this Subject; but it is necessary to say something to the matter. The Judgment of *Peter Martyr*, a Reformer of great Learning, Judgment and Sincerity, is much to be valued: Saith he, "The Men of *Israel* did piously think, that the King should not be exposed to danger. As the Members are willing to be endangered for the Head, so it is the duty of good Subjects to take care of the Safety of their Princes — And, saith he, it is not unbecoming Kings, sometimes to yield to the honest Counsels of their Subjects. —

Comment. in
2 Sam. 21
17.

Book 11

That which is obvious will keep us from falling into Briers in the dark. 1. It is certain that *David* was a Sovereign King in his Kingdom. 2. His Government was by God's Institution and Appointment. 3. King and People were so united for the most part, that they agreed in one common Design and End, the Publick Good, here called the Light of *Israel*. The People did highly and justly honour and esteem the King, and the King did sincerely regard their Prosperity and Happiness. 4. The People were not a Generation of brutish Animals, nor so despised; they know wherein the Happiness of their Kingdom did consist, and made bold to do more than petition, they gainsaid the King's Will, in conscience of his and the common Safety. 5. The King did not oppose his Will against their Safety, and free Resolutions neither; but understanding their Will, he condescended to it; and without disputing Prerogative, did acquiesce and yield. 6. The People did highly value the King's Life above their own; they would continue in their Loyalty to the King and Kingdom, and undergo the Hazards of War in their Persons, and go to War, but provided for his Safety, and the Safety of the Kingdom in his. 7. The Peoples Sense of publick Dangers and publick Safety, and their expressing and declaring that Sense, is not inconsistent with their strictest Duty, nor highest Honour towards a Sovereign King of God's own Designation. And Self-denial for publick Benefit is no derogation from sovereign Power. 8. The nature of their Oath was high and strict, as if they had power so far to dispose of the King's Person, as to bind him for his and the Kingdom's undoubted Good and Welfare: they swore unto the King, that he should go no more out with them to Battel; but they add their

2 Sam. 18.
3.

1 Sam. 18.
20.

Reason, *That thou quench not the Light of Israel.* So much of the Peoples

2dly. The reason of their Oath to the King contains very excellent matter, which being duly applied, will be a means to continue to us the Light of our *Israel*.

1. A good, holy, righteous King and Governour is given of God in Mercy to a People, to be to them a great, publick Blessing. As the Sun is a Light to the World, so is a good King to a Kingdom. And this is the difference between a King of God's Donation and Appointment, and a King by a judicial Permission, to a dissatisfied, discontented People. The desire of all *Israel* was after a King, and they had one granted them; but what he proved, need not here be repeated; but as bad as he was, he was true to the common Interest of the Kingdom, against the Enemies thereof, and went not about to subject it to foreign Powers. When he was rejected, God provided him a King, as he told *Samuel*; and he whom God provided in Mercy, was a Light to *Israel*: God's Favour did shine upon *Israel*, through *David* their King. God hath as full a right to reject a King in our days as ever he had, and to provide a King; and that King whom God provides, a wise People will highly esteem: and God may justly be displeased at those, who are not pleased with what God provides. Do not they forget God's unlimited Sovereignty over all the Kingdoms of the World, who assert the absolute Power of Kings in their own Dominions, to set up and cast down, without respect to Justice or Mercy? But the God of the whole Earth hath in Justice driven away one, and brought in another: Greatest Mercy: and shall we murmur at our Mercy?

2. That as a good King is an eminent, shining publick Blessing, like the Light of the Sun; so it is the duty and wisdom of a People to esteem and honour him, as the great Gift of God: So the Men of *Israel* did behold *David* as the Light of *Israel*: they knew what a publick Benefit they received from him: they remembered the evil Days of *Saul*, (out of which *David* in his Lamentation for him pick'd the best) in comparison of which the Days of *David* were like Light compared to Darkness and Pervail. But when a People shall be weary of Light, or murmur against it, or be dissatisfied with it, and shall wish for Darkness, Hail and Thunder, Blasting and Milderew, they sin against their Temporal State, as they do against their Spiritual, by loving Darkness rather than Light: and without any fanciful Allusion, but in real Truth, they hate the Light because their Deeds are evil, and lest they should be reproved, and be obliged to be reformed.

3. The Happiness of a Kingdom doth much depend upon the Life and Preservation of a good King; *Left thou quench the Light of Israel*; not

1 Sam. 8.
20. & 2.
3. 19.

2 Sam. 16.
1.

2 Sam. 1.
19. & c.

not only the Light and Glory of his own Family, and the House of David, but the Light of Israel; that the Light of Israel, and not of Judah or Bethlehem only, or any part of Israel, but all Israel: Their Light of Prosperity, Peace and Glory, was bound up in the Bundle of his Life.

4. A People that are sensible of their Happiness, and the Benefit of the Preservation of a good King, will do all they can to preserve it. The Men of Israel were sensible of the Advantage and Blessing of a good King, and forelaw the Iols that would befall them by his Death. They valued him highly, and yet really below his worth, when they said, *He was worth ten thousand of them*; it had been a greater Iols to have lost David, than ten thousand of the People. They value him according to his Worth, when they admire and honour him, as the very Light of Israel, and therefore they do with all humility and earnestness, oblige him to keep out of the reach of the Enemies Sword; they will fight if he will keep himself safe at Home; we will go out to Battle, but thou shalt not go with us. 2 Sam. 18. 3:4

5. Yet observe the reach of the Argument and Reason, *That thou quench not the Light of Israel*. A good King, being a great and publick Blessing to his Kingdom, should not expose himself to unecessary Dangers, but take care to preserve himself for the Kingdom's sake and Benefit. A clear Evidence that good Kings are not their own but their Kingdom's. The Argument is drawn from his own Safety and Danger, and from their loyal Affection to him; but the Argument reacheth further, to the common and publick Danger, if he hazard himself, and the common and publick Benefit of Israel, of the whole Kingdom; *that thou quench not their own Light, but ours also*. The Light of a King is for the Kingdom's Good.

6. A King is, and a good King will reckon himself to be as much for his People, the Publick and Universal Good, as the People can be for him. Here they intimate, that they will go to Battle when there is cause, and more they cannot venture, more they cannot do than serve the King with their Estates and Lives; but they, if he be as the Light of Israel, he should take care of himself, with respect to them and their Benefit. His Light is their Light, and he should be as careful of theirs as of his own. When it is well with the one, it is well with the other.

7. Yet again, mark the words, they do not say, *That the Light of Israel be not quenched*, but, *That thou quench not the Light of Israel*. This Reason grows out of the Sides of the former, that a King receiving his Authority and Gifts from God, under God, for his Peoples Profit and Welfare, should employ all his Abilities for their Prosperity, he should communicate and send forth all his Abilities and Powers, (as the Sun diffuseth his Influences upon inferior Bodies) to make his People happy in him: So on the contrary, he should be exceeding tender of doing any thing

thing that should be to their detriment; and especially that he by going to Battel, should die; that he quench not their Light; it would be his own Act, that would be fatal to himself and them.

argely. The last Particular in the Verse is, the King's Acquiescence and tacit Concession and Permission of their Oath taken out of sincere Loyalty and Affection to the King's Preservation, and their own in him. In God's Kingdom; and in a godly King's Reign, the People might lawfully, and without rebuke, loyally admonish the King of the common Danger, and more than petition, even swear, that he should not go forth to Battel, that the Light of *Israel* be not quenched. *David* was a Wise, Holy, Religious, and Heroick Prince; a King of long Experience and great Valour; it was hard for him to refrain from a Battel, altho he fainted: But doth the Publick Happiness, Glory and Prosperity, depend upon it? Doth it so much concern the Publick? Do the Men of *Israel* remonstrate, intreat, and swear also? then he takes himself to be obliged to condescend and acquiesce. I am perswaded this Doctrine was true in those ancient and purest Times. This was not a Surprize upon *David*, or a Thing inconsiderately condescended to, but what he yielded to once before in *Abisalom's* Rebellion. After that *David* had commanded and ordered his Army into three Bodies, under three Generals, and given them Orders, he declared he would go

2 Sam. 18.

3: 4

forth with them: *And the King said unto the People, I will surely go forth with you my self also. But the People answered, Then shall not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us; therefore it is better that thou succour us out of the City.* And the King said unto them, *What I command you, that I will do.* Here was secret Policy, and sound Reason, on both Sides. *David* had still a tender Affection, if not a secret Fondness for *Abisalom*. O how did his Affections open towards him! He gave Charge to his three Generals, in the hearing of all the People, *Deal gently by for my sake with the young Man, even with Abisalom*: Every Word hath an Argument to oblige them to deal gently with *Abisalom*. O how bitterly did he take on for his Death; *O Abisalom, my Son, my Son, would God I had died for thee*. He loved him better than his Life; but in being ruled by his Peoples plain Advice, he shewed he loved *Israel* better than *Abisalom*. And the Reason which lay concealed was, that he might take care to save *Abisalom* alive. He said he would go, but gave no Reason for his Resolution: It was sufficient for him to declare his Resolution, *I will surely go forth with you my self also*, as he was wont to do.

On the Peoples part, there was great Reason and Policy not pleasing to the King, for they had an Eye upon *Abisalom*, and to put an End to the Rebellion, by putting an End to his Life if he fell into their Hands. The apparent Reasons were built upon good Principles: And if *David* did smell their secret Reasons against *Abisalom*, his self-denial for the Peoples Con-

tent

tent was exceeding exemplary. If any say, that it was weakly done of David, to grant so much to the People against his own Will; take notice, that this did not proceed from David's weakness and oversight; it was not from Error in Government; for David was under no eclipse of Understanding, for he was able to dispose and order his Affairs; he took a Muster of his Army, and set Captains of Thousands, and Captains of Hundreds over them; and David sent forth a third part of his Army under Joab, and a third part of his Army under the hand of Abishai the Son of Neri, Joab's Brother, and a third part under the hand of Ittai the Gittite. As he could Marshal an Army, so it seems he could hearken to Reason; and according to Reason, comply with the Desires of his People, in the fullest terms of Respect to their Counsel; *What seemeth you best, I will do.* The Will of both Parties was pleasing to God, saith the Judicious *Peter Martyr*, for it proceeded from Love: the King and the People fought not their own private Things, or factious Designs; the Soldiers did not resist their King out of Impudence, but Reverence and Love. Happy is the Kingdom, when King and People aim at the same Publick Good, and jointly move upon Principles of mutual Affection and Safety: And when both are sincerely One in their Designs and Aims, and have a mutual Confidence in one another. When Kings can do all themselves in War and Peace, then let them be absolute; but till then, the Reasons of a People, for the King's Honour and Safety, and Peace of the Kingdom, by putting an End to Wars and quietting Insurrections, are not to be despised, but approved of by the wisest and the greatest Kings; and People should be so wise and dutiful as to offer nothing but what should carry Weight and Conviction, that they do really will well to their King; and it becomes the Wisdom and Goodness of a King to be overcome by the Reasons of their People. Publick Reason should prevail against private Affection in publick Persons. As David was over-ruled, without usurpation of the People upon his Sovereignty, at that time, so now, though the People swore to him that he should not go forth to Battle for fear of being kill'd, to the Nation's loss, so he did not reject them, nor knew himself displeased with them. He did not misunderstand them, nor check and threaten them; he did not send forth his Proclamation or Declaration against them, or confine and imprison the Heads of them. They spoke their Love, and he saw it; though they swear he should not go out and endanger himself and the State, he did not make them an Example by Punishment or Revenge for meddling with his Prerogative. His Inclinations were towards the Wars, and his Valour was not extinct, though his Strength abated; and yet he would not insist upon his own Sovereign Power, nor take a high Action to restrain it, to be an encroachment upon it. Sincere Loyalty will make a People bold for their Prince's safety. Wise Kings love to see the Love and Loyalty of their People, and will

C. 18. 1, 2.

Tan enim David
quoniam popu-
lus ipse ex
se non sua
queribat,
etc. Unde
apparet non
offendit
eum ne Ro-
gis aliquan-
do hostis
subditum
constituit. In
1 Sam. 18.

1. mod.
2.
3. mod. 2.
4.

rather obey their own Inclinations, than break with their honest well-meaning Subjects.

I will conclude with this one Observation; He was a wise and holy King, worthy the Imitation of the greatest, who was for the Kingdom's Good, ruled against his own Inclination. It was then when *Salus publica*, the publick Safety, was the supream Law. It was when People thought the King to be themselves, and when the King thought the People to be himself: The People thought, save the King, and we save our selves; and when he thought, I will save my self, to save the People: It was when a People understood their own Good, and fought it with one Content, and when the King consented to it, when one Light was the Light of both.

I have gone over the Words, and made too many Observations to be discoursed on.

I desire now farther, that you would more particularly observe two Points.

I. A good King is the Light of a Kingdom.

II. A People should be sensible of the great Blessing of a good King, and should be much concerned, and very zealous for his and their own Preservation.

I. A good King is the Light of a Kingdom.

A Light, that is, the Glory and Cause of Prosperity to a Kingdom. So is the Light of Heaven to the World: Light is the Glory of the Creation, and the first born, the Excellency and Dignity of the Creatures: How do the benign Influences of the Light make the Earth to flourish?

How prosperous was *Israel* under the Light of *David*? The Dread and Horror of the Night is driven away at the Appearance of the Light: the Beasts of Prey run to their Dens, the Terror and Devourers of the People of God are forced to hide their Heads: Persecutors are afraid to devour or molest the little Flock: the Works of Darkness and of the Night dare not with an impudent Face be published: Chambering and Wantonness, Rioting and Drunkenness, nor Strife and Envy. The

Light of a holy Magistrate gives no Countenance to shameful Practices.

The Majesty and Glory of God shines in the Light of a blessed King: and as God is Light, so he who is the Image of that Light, shines for the Glory of God, and God shines for the Glory of his People: *The Light of the Wicked shall be put out, and the Spark of his Fire shall not shine. The Light shall be dark in his Tabernacle, and his Candle shall be put out with him.* Job 18. 6. his Honour and Glory shall be put out: his Prosperity shall fade away and die.

2. A good King is a good sign that God will not destroy the Kingdom;

3. *King 8. 19. Tell the Lord would not destroy Judah, for David his Servant's sake, as he promised him to give him always a Light, and to his Children:*

there-

Rom. 13.
13.
1 Thess. 5.
4. 6.

therefore God would not destroy *Judah*, because he had promised *David* to give him a Light, that is, a Successor in his Throne, to give Light to his People: therefore the giving of that Light, was a Preservation to *Yehud* from Destruction. When God was provoked by *Solomon*, who threatened him for his Idolatry and Breach of Covenant, to rend the Kingdom from him, and give it unto his Servant; he was pleased to add, Howbeit I will not do it in thy Days for *David* thy Father's sake, but I will rend it out of the Hand of thy Son: He would not for *David's* sake, to whom God promised a Lamp alway; *1 Kings 19:4*. Nevertheless, for *David's* sake did the Lord his God give him a Lamp in Jerusalem, to set up his Son, and to establish Jerusalem.

3. A good King is Light to a Kingdom, as he is a cause of Joy and Gladness to a Kingdom. A bad King may cause carnal and profane Joy to the Wicked, but then he is the Cause and Grief and Trouble to them that fear God. We are not to call that Light which makes the Wicked to rejoice in their Wickedness, and to glory in their Shame: but when we have a Light when the Righteous rejoice: When the Righteous are in Authority, the People rejoice: But when the Wicked bearish Rule, the People mourn. *Prov. 29:2*. Light is borrowed to express Joy and Gladness: Light is form for the Righteous, and Gladness for the upright in Heart; *Psal. 97:11*. Then had the Jews Light and Gladness, and Joy and Honour. *Ether 8:16*. What a Constellation of Blessings, what Clusters of Mercies, and all in the Flower, arise and spring up in a Land, when such a Light is set up in the Firmament of a Kingdom, in the Orb of Sovereignty!

4. A good King is the Light and Glory of a Kingdom, the Light of a People, when he doth restore, set up, reform, and maintain Religion in his Kingdom: such a King was *David*, such a Blessing was he to *Israel*. When the Ark of God was taken, the miserable sorrowful Wife of *Phineas* called her Child's Name *Schibah*, because the Glory was departed from *Israel*: and she said, The Glory is departed from *Israel*: for the Ark of God is taken, *1 Sam. 4:21, 22*. Surely Salvation is nigh them that fear him, that Glory may dwell in our Land, *Psal. 85:1b*. Christ is called, A Light to the Gentiles, and the Glory of his People *Israel*, *Luke 2:32*. Therefore then it is that Glory dwells in the Land, when the Glory of Christ shines in his Worship, Ordinances, and People: The Glory and Liberty of this Gospel in its Ministry, Ordinances, and Profession of its Truth and Beauty of Holiness, doth exalt a Nation, advanceth it in great Honour, and then Glory doth not come as a Traveller to see a Country, or a way-faring Man that turreth for a Night, but dwelleth in a Land: when Religion, pure and undefiled, is entertained with Reverence and Honour in the King's Court, in the Houses of Nobles, and hath a free Passage throughout a Nation, and is delivered from unreasonable Men: A religious King is then the Light of *Israel*, when the Lights of the World are set.

Fire, kept burning, brought from under Bushels, and set upon the Table, when good Men may be as good, as they will, and the wicked may not be as vile and bad as they would be.

1. A good King is a Light to a Kingdom when he reigns in Righteousness. David's Prayer for Solomon was, *Give the King thy Judgments, and thy Righteousness to the King's Son*: This was his Prayer for him who was a Lamp which God promised to raise up in his place: and when a King doth reign in Righteousness, then he imitates and represents the Sun of Righteousness; Christ Jesus the King, the Scepter of whose Kingdom is a Scepter of Righteousness, who ariseth with healing in his Wings. The God of

Mal. 4. 2. Israel said, the Rock of Israel spake to me; He shall ruleth over Men must be just, ruling in the fear of God. Now mark what a just King, a religious

3. 4. King, that ruleth in the Fear of the Lord, shall be: *And he shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds, as the tender Grass springeth out of the Earth by clear shining after Rain*: i. e. he shall be a great Blessing, a great Comfort and Cause of rejoicing to the People of God. A King that reigns in Righteousness may yet further be compared to the Light, as he doth by himself, by his righteous Laws declare and enact what is just and right, that by the Light of his Laws People may see the Light of the Rule, and the Path of Righteousness; that by his wise, learned and upright Judges (not to serve the Designs, Will, and sinful Pleasure of the King, with a Commission during Pleasure, to take away the Lives of innocent Men, to countenance false Witnesses, perplex or threaten the True, disannul Charters, and the like) Righteousness may run down like a mighty stream: When these do distribute Justice between the King and his People, and Subject and Subject; when the Righteous will not be sold for a pair of Shoes; when Righteousness is administered without Partiality, then the King will find the Benefit and Comfort of his own Light, for Righteousness and Judgment will be the Stability or Establishment of his Throne; *For by Righteousness the Throne is established*, Prov. 16. 12.

2. The King is a Light to Israel, as David was for the Security and Protection received from him: The Sun and Shield are well joined for the Comfort and Protection of God's People, Psal. 84. 11. The Shields of the Earth belong unto the Lord; Kings and Magistrates are those Shields, and they are Nursing-Fathers and Nursing-Mothers; they are like a Pillar of Fire for the Direction and Protection of Israel. Hushiah in the Type of Jesus Christ, was foretold, that he should be a King to reign in Righteousness, and the Princes under him should rule in Judgment; when it was so, it followeth, that he should be a hiding-place from the Wind, and a Covert from the Tempest; a hiding-place and Covert from the Wind and Tempest raised by the Devil and his Angels, to trouble and unsettle the Nation's Peace and Order, and to keep off the Wind and Tempest,

Tempest, Persecution and Tribulation, which blow and beat upon the Church of God; such a Light was *David to Israel*. A Man may follow his Trade, travel, and be commonly very safe, if he walk by Day, for Day-light is a Defence unto him.

In these Instances you have heard the Benefit of a good King, as he is the Light of a Kingdom. Now, hearken a little further, and you shall see what cause a People have to honour and study the Happiness of such a King, and their own in him.

1. As the Light is immediately from God, so is a holy, religious, wise and valiant King, as *David* was, a peculiar Creature of that glorious Maker, (and not a meer humane Creature, as all that are constituted by Men) and a peculiar Blessing and Treasure to a People: that Fitness for Government which is in him, the placing of him in his Throne, the removing of him from one part of his Sphere to another, is a Remove made by the special Providence of God. God alone doth make the Light, prepares and qualifies a King for Government; and the more of Providence appears, the greater is the Mercy to a People.

2. As the Light is above the Earth, for the benefit of things below him, so is a King placed in a Degree of Sublimity above his *Israel*, but altogether for *Israel's* Good. A King is above, but for his Subjects. And as the Light of Heaven is placed in Heaven, for the good of Creatures underneath; so are Kings placed by God in high Places, that their Vertues may descend upon their Inferiors.

3. As the Light shines from above, and sends and spreads forth its Powers and Influences afar off, to all the Corners of the Earth; so a good King doth not restrain, but takes Pleasure in communicating his Goodness to all the parts of his Dominions: He hath his Vehicles, Means and Instruments, to convey the Stores of Gifts and Abilities for Good, which God hath enriched him with. All People that do not forfeit, should be the better for him, and so all his Subjects should know how much the better they are for him; the Riches of a King's Abilities are beyond all the Riches we entrust him with for our Peace and Safety.

4. But notwithstanding these great Advantages the King had of doing Good, and the People received from his diffusive Goodness, yet he is liable to Mortality; the Light of *Israel* may be quenched: he is a Light, but such a Light as may be put out and quenched.

As *Israel* was, so all People should be sensible of the publick Blessing and Good received from a King who is as the Light of *Israel*, and should be much concerned and zealous for his Preservation as their own.

1. You cannot but feel by reading the Words, the true sense which the Men of *Israel* had of their Happiness in *David*, he was a great Light to them; communicating and streaming down the Effects of his Light upon them: They remembered the Night out of which they came, the Trouble

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and Confusion, the Dangers and Injuries, the Dishonours and Confusions which kept them in Tears so long; they considered the happy change in Affairs, what a new Face the Light had given; and not a Race of Affairs only, but a strong Constitution of the Body of *Israel*, and they foresaw what a Night would follow upon his Fall.

2. They were much concerned and zealous for his Preservation; he had escaped the Dangers of many Battels, and so might do again; his Strength failed, but he was able for Conduct: he was near to be slain by a resolute, mastly, desperate Giant, who thought to kill him, but he was succoured seasonably, and with Success; and if ever he should come out to Battel again, they would all be ready to defend his Person. Why might not he as long as he was able to endure the Fatigue with any Spirit, go out to Battel? Would not his Conduct and his Presence direct and animate them, and so further the War towards a prosperous Issue? None of these Suggestions, nor many more could abate their Care, nothing but this, to keep himself safe in *Jerusalem*, the City of the Lord of Hosts.

3. They were so much concerned and so zealous for his Preservation, as if all *Israel* should fall with him, if he should fall in Battel; *That thou quench not the Light of Israel*; as if all the Light of *Israel* did shine from him, and were all of it comprehended in him, as the Lamp that gave Light to all the Branches: As if the Sun should be put out, the Moon and Stars would be extinguished. If the Pillars of a State or Kingdom fall, the Kingdom must needs come down, and fall to Ruin and Confusion: but if the Supporter of these Pillars fall, the Pillars must fall, and all that stand upon them, and are supported by them: Now, said *David*, *The Earth and all the Inhabitants thereof are dissolved, I bear up the Pillars of it*, *Psal. 75. 3.* The Earth, that is *Judea*, and all the Inhabitants thereof are dissolved, are unlinked, the Land lieth waste, and like a Wilderness, and the Inhabitants thereof are unbound and untied; they are jealous and afraid of one another, being dissolved into Factions and Parties;

Psal. 11. 3. Some Pillars there are, and I bear them up. *If the Foundations be destroyed*, (if Towns, Magistrates, and Government, and Order be destroyed) *what shall the Righteous do?* they shall be made a Prey? What can we that are but few in Number, and weak in Power, do? What can we do if the Foundations be destroyed, till the Foundations of Religion, Righteousness and Peace are laid? Blessed *David* was like the Light in Heaven on high, and like the Foundation beneath, that bears up the Pillars which bear the House. If the Light be quenched, there follows Darknels, and all the Confusions and Miseries of Darknels; if the Foundations be dissolved, what but Ruine? Wo then to the Land, if its Light and Glory pass away, as of Necessity it will, if thou put out the Light of *Israel*. All stands and all falls together; for if *David* be the Foundation, and *Israel* the House, if the Foundation fall, the House will tumble, and

and of a well-ordered Fabrick, it will tumble into Heaps. *David* and *Israel*, the Glory of all Lands, are but one united Light; and he is the Sun in the Firmament; if he be quenched, our Glory will depart. Thus were they concerned for themselves in *David* their King: And how could any People in the World express more care and zeal towards him, than they did in so few words? 1. They unanimously consent to prevail with him to keep himself as choicely as might be, as you would keep in a Lamp or Light growing low in the Socket of expiring Age. 2. They swear to him that he shall not go out to Battel. 3. They tell him there will be no need of his going, for they will go to Battel, as willingly as if he were with them. 4. Surely *David* who had been their Light, would not be accessory to, or guilty of so great a Mischief, as to put out their Light; they presume upon it that he would not do such an Act: Would he be such an Enemy unto them now, as to turn their Day into Night? Surely no; therefore they oblige him not to expose himself; for if Evil should befall him, Evil would befall them, and they should impute it to him: it would be the worst of Acts, and it would be his own: he felt the Zeal of a loyal People, which melted him into a compliance with their Desires.

APPLICATION.

Use 1. This is not a Day to dissemble, nor flatter God, nor Man. I shall speak nothing in the Life, but according to the Truth, in the Doctrines raised from this Text: I shall speak because I do believe, and nothing but what I believe: I speak my Judgment and my Conscience, and therefore I will speak freely and boldly: I would not be deceived nor misinformed myself, nor would I mislead you into any Error, nor now forbear to instruct you in Duty, in a great Duty, in a needful time.

Was *David* a Light to *Israel*? Did *Israel* account him so? Were they tender of him? Were they concerned and zealous for him, as the greatest Blessing of their Age and Nation? O what cause have we to bless God for that singular Blessing God hath bestowed upon us of these Nations in our King and Queen, who are both but one great resplendent Light of our *Israel*.

Give me leave to speak freely, for your Profit and Information. 1. As they are both Lights. 2. As they are both joined in one Light. 3. As they are both our Light, the Light of *Israel*.

1. As they are both Light, and as they are both one Light; one in concord of Judgment and Affection, one in consort of Government. Are they not both Light by Illumination in the same Faith and Religion? Are they not Light for Wisdom and Knowledge, able to direct and order the great and manifold Affairs of Government, both Military and Civil? Are they not Light, by the conspicuity of their eminent Qualities and Example? Are they not Light, diffusing the blessed Influences of their Royal Goodness and Authority to all the Corners of their Dominions? Who

but obstinate Rebels, or sullen Male-contents, will not acknowledg this? And was more Clemency ever shewed towards open Rebels, or offered and declared to Murmurers, than by our gracious King and Queen? Let disaffected Persons speak like Men of Sense and Reason, much more like Men of Conscience, and they must by speaking Truth reprove their own Murmuring and Discontents. Are they not Lights, who have set up Stars and Angels, burning Lights in the Church, and restored them to light, who for many years were under Clouds, and the lowering Aspect of the Rulers of the Kingdom, and given them liberty to take their several Candelsticks, to give out their Light, and spend their Oil? Is it not by their Light, that Popish and Antichristian Darknes, and thick Darkpess is fled away, or constrained to keep up close, not in Holes and Caverns of the Earth, nor into Prisons and Dungeons indeed, but into Coverts and Shelters? How is *Westminster-Hall* enlightned by learned and able Judges, excellent in opening and deciding Cases and Controversies, clearing and summing up Evidences, pronouncing righteous Judgment, even to the conviction of the obstinate and deeply-engaged Enemies of our Peace, that their Proceedings were fair and equal? What Iniquity was to be found in the Seats of Judgment before, is yet felt by all Conditions in the Land, and above all by the best of Men: What a Set was there of Judges, Juries, and Evidences for the Designs of Kings! What Discoveries have been made of the Secrets, Plots and Contrivances, hatch'd in Cabals, and hidden Counsels of our Confederate Enemies, for the Ruin of Church and State, by the appearing of this great Light! By this Light we see the Pathes of our Destroyers, and the stupendous Providences of God in countermining their pernicious Endeavours. By this Light we know where we were bought and sold; and whither some of us were gone, and others going. The Apostle speaks of the nature and benefit of Light; *Whatsoever maketh manifest, is Light*, Ephes. 5. 15. It is from this Light we have such full discoveries of the secret Counsels of Conspirators; and by this Light we have the things that belong to our Peace laid open to our Election, and the way of Peace pointed out, if we have but Wisdom and Hearts to walk therein. What a Light and Joy did their Ascent into the Throne (God making them way to it) bring to the Oppressed in these Kingdoms, and to our persecuted Brethren from abroad? It was the springing of their Light, that gave cause to the Reformed Churches to sing, *The Winter is past, or passing away, that the Rain is over and gone*. O what a cold Winter was it in *Ireland*, and *France*, and the *Valleys* in *Scotland*, and to them who by a Christian Sympathy felt their Cold! How hungry and cold, naked and miserable were our persecuted Brethren, that were driven from their Houses, stripp'd naked, without as much as the shortest or thinnest covering of their Nakedness, (cruel Impudence of the most inhumane degenerate part of Mankind, worse than Brutes, as bad as Devils could make them,

*Mr. Ashton
in his Trial.*

See the History of the Persecution in France, Savoy and Orange: And Mons. Jurieu's Letters.

*Cantic. 2.
11, 12.*

See Bishop Burnet's Letter from Nimiguen.

them; or desire them to be so. How miserable a Sight was it to see Death sit upon their Faces; and worse than Death about them, their worse than barbarous Heathenish Enemies? How miserable was their Bondage under them? worse than Egypt; for so Egypt the People of God had Flesh, pots and Onions; such as the Earth did yield, such they did eat: But these persecuted Fellow-members of the same Body had scarce Morfels of Bread knodden with dirty Water, Dirt and Gravel, to keep them from utter starving; when not any of this impudent, stupid carnal Generation, who live after the flesh, and mind the things of the flesh, felt the Cold, the Nakedness, and pinching Bitterness of that Winter. Our Protestant Brethren of *France, Savoy, Ireland and Scotland*, do rejoice in this Light, to feel so much of the Winter past over, as they have done, and to see so much of the Rain (the Tribulation that beats upon the House, and tries whether it be built on the Rock or the Sand) blown over and gone. It is because of this Light that the Flowers appear on the Earth, the time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land. O that the blindest and perverset among us had Eyes to see this great Light, that now shines upon our Land: It is true indeed, our Lights come short of Omnipotence; all things are not naked and bare unto them, they cannot see in secret, and know not what is in Man, as our Saviour did, when he did not commit himself to them who came in unto him. They are as far from Infallibility as they are from Popery; the Darkness and the Light are not alike to them; they know not the secret Practices of Men, who love Golden Days, who are Buyers and Sellers of Places of Trust, and who are so false in their Dealings, that their Bribers cannot have their Bargains. All Men of Understanding and Business observe and talk of these things where they may. There are Caterpillars and Locusts so thick in our Air, that they darken the Glory of our Light, and leave an ill Savour behind them. But though our Lights are not perfect Lights and omniscient, yet let us adore and praise the Lord for giving them so much of all Royal Qualifications; and for giving them to us to be a Light, last in this day. And there are two Blessings of singular Consideration to us, as a matter of Praise that they are so, and a matter of Prayer that they may continue so. Each one is a Light to *Israel*. And, 2. Both are united in one Light. 1. And both are ours. That our King is a great Light, and so was from the morning of his appearance in the World. He is a Lamp in the illustrious House of Orange, whose hereditary Sogenitors embraced, professed, and maintained the Light of the glorious Gospel shining forth in the Reformation; and none of them were ashamed or afraid to own it. It is glorious to be a Light from his early appearance to be a Prince: Had he been a Woe to the Land by being a Child, on Debauched, or Cowardly, Fear, and Interest, and Example had spoil'd him from ever being a Light to any Nation: He knew his

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his Religion, and kept it, when to change Religions was so much in fashion: He knew his temporal Rights and Interests, and recovered them, and hath sacrificed them, as he did himself, to the Interest of the Protestant Churches, whose declining and almost ruined State would have made many Princes afraid to put forth a hand to preserve them. And his appearance for the almost ruined falling Reformed Churches, was so much the more admirable, when there was no Queen Elizabeth on the Throne of England to second and assist him and them; and a devouring Prince breathing out Destruction and Slaughter so near him; a Prince that is called Great, truly so, from the great Miseries he hath brought even upon his own Kingdom, to make all others so, that by the Judgment of God fall into his Hand. Yet the poverty and weakness of Protestant Churches, and the misgovernment of a King, who is like Hell and the Grave, and the Assistance and Opportunities he had to perfect his Work from England, could not make our Light mingle himself in a Cloud, and sometimes look out to the Waters of Flood, drowning the World in Miseries, and breaking the Ark of the Protestant Churches in pieces, and himself at ease, making an dishonourable Conditions to save himself from Labour and Hazard. O what cause have we to adore the all-wise Providence and Grace of God, that wrought Truth upon his Heart, inspired his Head with great Thoughts, and his great Soul with the most vigorous Spirit of Fortitude and Zeal, admirably tempered with Calmness and Peaceableness; and after he had been exercised, and given great proofs of his Royal Accomplishments, to give such a Prince to us, in this time one of the unhappiest People in the World, and next door to our being the most miserable, his Enemies had but a serious desire of being happy, they would choose to be his Subjects; and if his Subjects had but wisdom and grace to acknowledge that Goodness, Mercy and Power of God, who set him over us, with as clear a manifestation of Mercy to us, as of Justice in making the Throne vacant for him, they would never hang off, and suspend the Acts of their most cheerful Obedience, to withhold our Enemies to attempt what we pray they may never perform. He is a King rarely prepared and accomplished for Peace or War; by his Sword to force to make it, and by his Wisdom and Justice to keep it: In him there is an immediate Passage from the Fountain of Light; and those Rays which are scattered in other great Men, are united in him: He is a Light to deliver and save from Destruction, (a Deliverer is a sweeter Name than a Conqueror). To be a Saviour, is to be like God, not in Power only to save, but in Mercy and Goodness; a Name that is to be a Memorial, to admonish a People of past Miseries, and restored Mercies, and obliges a People to Gratitude and Obedience. And according to thy manifold Mercies thou gavest them Saviours, who saved them out of the Hand of their Enemies. Other Nations have had but one Light commonly in an Age; but God hath bestowed upon us two at once, as knowing our need

of more than one, and to shew these Nations plainly, that he hath not at all dealt with us after our Sins, for then our present Day, and Noonday-Light had been as dark as the darkest Mist, terrifying Tempest, darker than the darkest Night, even as dark as Hell. The Creator of the World made two great Lights, the one to rule by Day, the other by Night; but both our Lights appeared and shone upon us out of a Chaos of confused Matter in the Nation, which were not like the Epicurean Atoms, the matter of the World, which affecting one another at first meeting, made a Marriage, and begat a World of Creatures; no, in our Chaos there was so much of Hatred and Disaffection, so much of mutual Fear and Suspicion, that we had fallen one upon another, as Men in their Drink and Madness fight in the dark. We are more and better united, (tho, alas, far from being all of one piece, as a Staff of Beauty in their Majesties Hands) than we should have been, (unless common Suffering had made us more one) by the approach of our Light, the Peace and the Union we have by the means of our supreme Rulers. But as God hath made nothing in vain, so he hath not given us two Lights at once, but because one cannot be abroad and at home at once. God hath wonderfully provided for us; he hath taught us by experience that two are better than one. Let no Man affirm that a Woman may not be born for Civil Rule and Government: we have been happy now two years in the Queen's Government; and happier we had been, if all Men had done their Parts in Counsels and Arms, as she did, by unwearied Diligence, Courage and Patience: That the Queen should be a Light also, and sit to rule the Day of our Mercies, is indeed no less than a Wonder: she is a Light, were she not a Queen; but she is a Queen, and therefore the greater Light: She is an illustrious Light, for Knowledge in the Truth, not in the Notion and Argument, in opposition to Error, but in the Practice, wherein the Power lieth. She is a Light for Wisdom, piercing into the Mysteries of State, and the difficult parts of her Office. She is made for the Rule of a Palace, for the Retirement of a Closet, for exemplary Reverence in the Worship and House of God: She is a glorious Beam of Majesty in her Person; she shines as she moves; she is made for a Throne, and long may she sit upon it. She is a diffusive Light, as she is a joint Cause of the true Light of the Gospel, and the Laws of Holiness and Righteousness. All People may be as holy, and as righteous as they can desire; and if they are not, it is their own fault, they have no Discouragement but Encouragement from above. She is a great Light, even to a Zeal, in her own Way, and is to be an Example of Moderation towards others; Her Light shines before Men, that others seeing her good Works may glorify God. Thus each one is a singular Light. But yet further what is the greater Mercy.

2. They both make one Light. Through God's infinite Mercy to themselves and us, that they are so much one; they are one Blood, one Flesh, and

See her gracious Answer to the Address of the Dissenting Ministers.

*The Articles
of Marriage
between Pr.
Charles, &
the Infanta,
and the
Queen the
Daughter of
France.*

and what is more, of one Heart and one Soul: What a Light are both in one to their whole Dominion to all their Subjects! It is a vulgar, but a great Observation, When had we a King and Queen of one Religion; and both of ours? We have known the lamentable effects and illues of contrary Religions, and of one and the same Religion, in our former Kings and Queens. The Light of the one never did convince or convert the other of Darkness; nay, the Light was so bound sometimes, as not to endeavour to work upon the Darkness, but the Night had power to tempt the Light, and then was one Hour and Power of Darkness: and from that time to this most blessed Conjunction of both our Lights in one, the Darkness overcame the true Light. O the Calamities and Confusions, Convulsions and Breaches, which followed after the prevailing Power of Darkness! The Darkness brought forth Thunder and Lightning, and rained Blood; it brought forth Wars and Fires; it cooled the zeal of many, and made the Nation too hot for others. O what Matter is this for a Fall, to make Prayers, and Supplications, to deprecate those great Evils! And the noisom Vapours of that Darkness make us a sickly, diseased People to this time. O that the diseased distempered People of these Nations would come to our Light! O that God would prosper our Light, to bring us to a better Constitution and State of a Body united and compacted together! Do not we see the excellency of our Light in respect of Union? Do not both walk in the same Spirit? O what a Mercy is that to us, and to other Nations confederate with us! By this we have a Concord in Councils, we are delivered from the Plague of Jesuitical Agitators and Sathanical Dividers. Court-Factions have no countenance, nor Whisperers secret Audiences; and innumerable other Mischiefs are prevented: for now the Devil hath less to do in Court, and hath fewer Pupils to instruct in mischievous Arts and Practices, between King and Queen, Court and Court. The dividing of the King and Queen in Interests, in Affection according to that Interest, the dividing of Councils to promote those different Interests, and these to be managed by contrary Factions and Parties, and for these to love the one and hate the other, should be as dreadful, as if the Stars divided the Heavens into two Fields, and fought one against another. This is one of the Mercies of this great Revolution, that our Lights are so intirely one; and that the Constitution of the Government is made so strong, that our Dividers cannot divide, but they must break and dissolve: many would have it otherwise; but God wrought such a Temper in the Spirit of the Queen, as to submit the Precedence given her by Nature, for the publick Benefit. And that the Memories of both be blessed for ever; and whatever Breaches remain unhealed among a sinful People, many of whom know not the things of their own Peace, O Lord, shine into the Hearts of these two great Lights, that they may reign as one.

3. And yet the Matter grows higher still; These two illustrious Lamps made

made one Light, are both the Light of *Israel*. The Light of *David's* Life, as I noted before, was the Light of *Israel*. *David* was to *Israel*, as *Israel* was to himself; and *Israel* was to *David*, as *David* was to himself. The Light of *David* was their Light; *That thou quench not the Light of Israel*. So is our *David* ours. And without Satire, which I abhor, especially on a solemn Day of Confession and Humiliation, but to convince you of your Mercy and Duty, I speak to you these Words of Truth and Sobriety. What clearer Evidence can any People have, whose Reasons are not perverted against Sense, to be in the untoward Party of Murmurers and Complainers, than our *David* hath given us of his appearance, coming forth, and goings on; but for *Israel*, for our *Israel*, and for the scattered Tribes of *Israel*, scattered by Persecutors into many Nations? What hath he done, in all he hath done, for himself? What hath he not done, that could be done for us?

Obj. O byt Murmurers and Papists, and their old dear Friends, say, *He sought the Throne, and it came unto him by Usurpation*.

Ans. This is such an Imagination as could never enter into the Heart of Man that believes a Providence, and that all the Actions of Princes, as well as other Men, are subject to it; and that Kings and Princes cannot do, and have what they will. How many apparent Hazards by Sea and Land did he necessarily foresee, and every Step might present him with Death, which was enough to quench the Spark of Ambition, and deter him from an Usurpation? It would have been the most irrational Project that could ever come into a wise Man's Head, and visibly improbable, if not impossible, as I would undertake to demonstrate, if time would give leave. God sent him in as a Deliverer of *Israel*, in *England*, *Scotland*, *Ireland*, and so he was acknowledged, even by them who will not swear Fidelity to him now, their only King by Law and Right. But if I might ask those Men these few Questions, what could they say? 1. What hath he asked for himself? what hath he employed for, or spent upon himself, since his happy Arrival? Hath he got half what one half Year's Revenue by Hearths would have brought him in? Was there ever a Free-holder in the Kingdom, before he restored them? Nay, to silence some of these Male-contented, Do not they, some of them, to discourage the Nation, and encourage Enemies, give out, that he will not be able to manage the War for want of Money, and for the vast Debt that is upon the Nation? So then, this was a hopeful Project to invade the Throne, to want what he never wanted before, viz. Money. If the Throne was ambitiously sought, why did he not, and why doth he not sit at Ease upon it? Or why doth he not make Peace with *France*, and do as his Predecessors did? Or why might not he work upon the Counsels of *France* to send away the late King, as the Usurpers formerly did, when both the late Kings were Prisoners in Exile? Why may not English Money work as much in *France* now,

as French Money doth work in *England*? Or why doth he not stay at home to reak and revenge himself on some of the Murmurers at home? Why doth he not feed the Debauched with Money and Favours, and give them an Example of Vanities, Sports, Pleasures, and make more Flood-gates of Wickedness and Vice, than were opened before? If he would but enrich some, as he might at cheaper rates, than one Expedition, and sacrifice himself wholly to their Service, who call themselves The Church, and run into their Methods, he might enjoy the sweet of his Usurpation, (as they call it) and not bring in Popery neither. There are far easier Methods to enjoy a sinful Rest, to eat the Marrow and Fatness of a Kingdom, than by the restless Pains of a Warrior.

To say no more upon this Head, I conclude with mine own Belief, when I consider the Foot-steps of Divine Providence, his righteous Judgment upon the former Powers, and his placing their Majesties in supream Authority, and their great Endeavours and Fitness for the Service of God in this Age, and what hath been done, I admire the Mercy of our Deliverance, and look upon our instrumental National Saviours, to be the Ministers of God to us for good; and I do believe that God hath intrusted the King with the Government of these Nations, that he might have the greater Power for further Service, and greater than what is yet done: I fear the Impenitence, and retaining the Abominations of many Years past, more than all the Armies of our Enemies.

O let not our Sins provoke God to darken our Light, and to leave us under those Judgments we have long deserved! O that we had Hearts affected with our Mercies, Deliverances, and Duties! O that such Lights had no malignant Stars near their Persons, and in all their Trusts! I have said, what hath the King sought for himself? but O what great things has he done for us in a little time? O how much more might he have done, had there not been many Obstructions among our selves? O let us argue our selves into a due Sensibleness, that we may be thankful, and contribute all our Endeavours in our several places for the true Prosperity of our *Israel*.

Use 2. It is a particular, and considering our State and Circumstances then and now, a wonderful Mercy of God, to bring into *England* such a Light and Lamp, whose Beams put such a Vigor and Spirit of Life into the almost quenched Hopes of Deliverance in *Ireland* and *Scotland*, as well as *England* (which was in the best Condition of the three, and the best of the three) brought nigh to the sides of the Pit of Destruction; who could hope for any Good but what was brought to us over the Heads and tops of Mountains of Opposition? besides them, who can make fair Weather in any Alterations, and serve the worst as well as best of Governments, for Honour, Power and Profit? How many were among us, that did not know whether it were best to be saved or lost? Sleep in a whole

whole Skin in the Night of Popery, or live like free Men and Christians under the Light of Liberty and Religion, until they saw the Powers of Darkeness dissolved, and the Light coming on prosperously by the Favour of an irresistible Providence? The Mercy is, it is Light, not Fire; Light, not Lightning; it is Light with an admirable temper of Heat, not a scorching Sun. It is a moderate, kind, beneficent, growing Light; it doth leisurely exalt and spend the noisom Vapours, Fustiness, Damps and ill Scents of a House before infected: But as great a Blessing as it is, it is but a Lamp, and will go out, if it should not be put out and quenched: O what a dark confounded House would it be if the Lamp should be quenched! If it be a Lamp, and but a Lamp, what should the Family do?

1. All the Servants of God should bless and praise the Lord who afforded us a Light: O bless the mighty and merciful Hand of Providence which brought us a Light in the Night of Confusions and Fears! The Enemies of God dwelt in the House before, their Hearts were turned away from Truth, Righteousness, Peace, and Love to their Household, even to Children, as well as all Ranks and Degrees of Officers and Servants: They had the Art of making Promises which they never kept; and gave an Indulgence to such as they always hated, and could not love without a miraculous Alteration of Nature: Lay them first asleep in their Bosom, and then strangle them when they were asleep, if they had had but so much time for it: and instead of preserving good Government, they brought in Thieves and Cut-throats: Nothing could have made these run away and hide in all haste, but the springing in of Light, and setting up a Lamp attended with strong Guards of resolute Men, against whom they thought it would be but Folly to fight. This was the mighty Work of God, and a merciful Deliverance!

2. Let us love the Light, and shew that we love it, by contributing all we can to make it shine the brighter, and glorify God the more, by saving others, as we our selves were saved.

3. Let us interpose between him and them that hate him, that we may preserve him: There are secret and open Haters of him, Conspirators that conspire to blow him out, Neutrals that will neither blow him out nor keep him in; and here is another sort of them who wished him in, and when he was in, wished him out; that promise Peace and Duty, but will not swear to be true and loyal: or if they swear it is with a Provision that this new Oath consists with their former to another King: We must labour to tie these up some other way, and preserve our Light from them. And there are open Enemies by Sea and Land, Armies of Philistines, and armed *Ishbi-benob*, that would put out our Light. The more these do hate him, let us love him the more, and let their Hatred of him and us be one reason to encrease our Love to him: His open and secret Enemies are all our Enemies, let us count them so, and for the rest

we ought to beware of them; and if their Consciences are so tied up by their mistaken Oaths, add two Bands more upon them, one upon their Tongues, and another upon their Hands.

4. Let us make the uttermost Benefit we can of the Light, while it shines upon us. What would many wise and good Men have given for such a King and Queen? and for the Opportunity but of some one Parliament as we have had? We thankfully acknowledg the Settlement of their Royal Majesties in the Throne, and the Succession of the Crown, and the Liberties of the People: We gratefully acknowledg the Wisdom and Clemency of God in their Majesties choice of great Men of Temper for the Candle-sticks of their Sees: We hope these will not think their Eyes so full of light as to use others as if they had none, but must resign their Consciences to their Conduct, and drive them by force if they will not follow. We hope and pray, that as one Light hath brought forth more, so all these Lights will find out and shew us the true Path of Church-Peace and Concord. Let us hope that that Observation may not be a Proverb any more in *Israel*. That Bishops always hindred the Progress of the Reformation. As God made way for their Majesties Coming to the Throne of the Kingdom by a Vacancy, so he hath made way for their coming to their Thrones in their Churches. How many Vacancies hath God made by Death? and how many Vacancies have others made by themselves? And will they do nothing for God, more than they who have always done too little one way, and too much another? Enough hath been said and written to file off the Asperity and Roughness of the temper of their Predecessors: and every Succession exceeded the former in Impositions, for which they pleaded Obedience more from the Supremacy of our Kings, and Obedience to the Law, than the Nature of the things themselves, or their Expediency: but we have seen gracious Offers from our suprem Governours at a temper, therefore we fear no Obstruction from them, and they have seen who they were that opposed it, and have retarded it, and know how they stand affected. And surely now once again we may hope that they will not love their Enemies and hate their Friends: God hath made way for it, and the best in the Nation expect it. *Walk in the Light while you have the Light*, said Christ; take the Opportunity while you have it. In our Prayers for our Monthly-Fasts, we do acknowledg there are Dregs in the Reformed Churches, which we pray God to purge away: Are not we one of those Reformed Churches? and are these Dregs only in Foreign Churches, and none in ours? O see them, and purge them out while we have Light to help us!

5. Are our Lights but Lamps that may be quenched, or if not quenched by Violence, will go out of Course? then this is one reason of the Mutability of the best State of a Kingdom; and therefore good Kings do mightily oblige their Subjects and Posterity also. When they spend their Days

and Abilities in a holy, religious, righteous, active and diligent course of Government; when they lay out themselves continually from a Principle of sincere Love to God and his Glory, and their Peoples Happiness; for they know not how soon their Light may be quenched, and then they are for ever laid aside, and can do no good to themselves nor their Subjects.

6. May our Lights be quenched? O then, when Kings prepare for War and Battel, how piously should they prepare for Death, and bless God for Life when they come off with it. They who carry their Lives in their Hands, who fear not the Face of an Enemy, not of an *Isbi-beneb*, should therefore fear God, who can kill the Body and the Soul, and cast both into Hell: O fear him! It will be an everlasting Shame and Dishonour to fall under the Power of Death, as an Enemy to God. When they carry the Weapons of War, how careful should they be to put on the whole Armour of God! What wise King will ingage in a War, and make no Preparation for it, that designs not to conquer? What Inexcusable Rashness and Madness is it for a King that is wise and valliant in the Eyes of Man, to be unprovided for the last Enemy? True, he shall be destroyed; but by whom? Christ, and he who doth savingly believe in him: And Death destroys all that are not the living Members of Christ, that are not saved by Grace; and with what Shame and Contempt shall they rise out of their Graves (which vain Men call a Bed of Honour, though they come to it by dishonouring God) that died in their Sin, and not in Christ or in the Faith, as *Abraham* and the Patriarchs did? *Heb.* 11. 13, &c.

7. May the Lamps of *Israel* be quenched? O then, as truly as we love and honour them, let us not idolize them, nor think of them above what we ought to think! Cursed is the Man that trusteth in Man, and maketh *Flesh* his Arm, and whose *Heart* departeth from the Lord, i. e. by trusting in Man, and making the *Flesh* his Arm, that is, his Confidence and Strength, *Jer.* 17. 5. This is the way to bring a Curse upon our selves, and Death upon the Arm we trust upon: It was a Prefage of an approaching Death to that great Deliverer, that died in his Glory, *Gustavus* King of *Sweden*; he thought God would ere long take him away, because the People did over-value and deify him.

I beseech you, let us pray and study for a true Christian Temper of Spirit towards the Lord of Hosts our King, and the Cause of God.

1. Let us assuredly look upon our King as a great Instrument in the Hand of the Lord of Hosts. 2. The number of his Years are with God. 3. His Work is measured out to him by God. 4. Our Light sprang out of great Obscurity and from very small Beginnings: it was a great sign of following Successes, and that he was singled out for great Actions, when he was not afraid to encounter the most potent King of his Age, growing greater daily by Successes, and in his full Strength, when the Condition of the

See Bishop
Burnet's
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the

the States was desperate and irrecoverable, if the then young Prince of *Orange* had but despaired also: but even then he gave a check to that overgrowing Oppressor, and is, by the great Power of God being with him, grown to be formidable to him; and may the Sound of his Name, by the Terror of the Almighty, make his Sleep to depart from him, and his Heart tremble, when he thinks and consulteth what to do. 5. What would we have God to do for us, that he hath not done, or is not ready to do? Some considering, true hearted, wise Observers, have faithfully declared what they thought to be the cause of many Miscarriages in *England* and *Ireland*, by Sea and Land; and in particular, since our Monthly-Fasts were laid down and intermitted, God hath not gone on to do us good, though he hath not utterly departed from us. But though our Sins have with-held good things from us, we are in a better State both at home and abroad, than we were when God sent us a Deliverer. There is a Generation among us, who have cast off the Fear of God, a profane, carnal, sensual, debauched Multitude, that have always opposed the great and only Redeemer Christ, and his Interest in the Nation, that care no more for the real Prosperity of the Kingdom, than for the turning up of a Dye, high or low, when they throw for nothing, so that they may have but enough to maintain their ungodly, fleshly, and worldly Lusts. These are not for the Pope, but yet they are for Antichrist and the Devil, for the Kingdom of Darkness and Irreligion: These are they whose God is their Belly, whose Glory is in their Shame, Enemies to the Cross of Christ: And to these we must add another Party (though in other things far different from them, and better Men) who plead an Obligation of Conscience for Disloyalty, and these do animate and propagate the other (though perhaps not directly) who are disaffected to Godliness and the Government. Nay, the worst of Men do not only harden themselves in their Disloyalty, and proceed on to trouble *Israel*, or hinder our Settlement, by having the Consciences of some upon their side, but they have set up a new Title against our Government, and that is the Church of *England*: The Church of *England* against *England*; the Church of *England* against the Kingdom of *England*. Is Christ divided? Is the Church divided? The Church of *England* we know, but who are ye?—And yet let me shew you one other cause of the Slowness of our Motions towards Settlement and Peace, and raising up of the Tabernacle of God, and the shining forth of the Beauty of Holiness. There are loyal Persons to the Government, who are not refined from the Impurities of the former Reigns. Thousands in the Land that run into Profaneness and Licentiousness out of Cowardice, and to avoid some Nicknames given out to disgrace real Godliness; and being accustomed to Licentiousness, out of Fear. And in compliance with most ungodly Rulers, have brought such a Custom upon themselves, that either they are

Temporizers with the worst of Men, or sin out of choice and love. Some of these would, if they could, overthrow the Chariot, others lay Impediments in its way, and these last are like Scotchies in our Wheels: But our Hope is in God; he ruleth in *Jacob*, and hath given out such Manifestations of his Goodness, that be it known to us, he doth not do what he doth for our sakes, but what is more effectual, for his own Name sake: *O then, not unto us, not unto us, but to thy Name give Glory, for thy Mercy and thy Truth's sake*, Psal. 115. 1. When God sets his Wheel a goings, it shall go against all Oppositions; sometimes it goes visibly at a great rate, sometimes more insensibly; and when we see not the Motions of it, it goes whither the Spirit was to go, *Ezek. 2. 12.* Man may lose Time and Opportunities, but the Spirit of God never lost, and never will lose time. 6. The Work of this Generation is God's in an eminent manner, and he will carry it on till all be finished; but he tieth not himself to Means and Instruments, therefore so should not we. The Work of God hath been and is a Work for Generations; and no one Man is ordained to do all, but many Instruments have their several parts. None is immortal, none invulnerable, or impenetrable. Let us therefore believe with confidence that this War is God's, and it is the Hand of God, and our King is one of the greatest Instruments that God hath used; he came up like Queen *Elizabeth*, when the Kingdom was weak, like a *Gustavus Adolphus*. Let us see God in him, follow God, and wait upon him, and be careful of him, and by strong Faith, humble Confidence, fervent Prayers, trust him under the Shadow of the Almighty.

Object. *But how can we rejoice and take comfort in Him as the Light of Israel, seeing he adventures his Royal Person in very dangerous Voyages and Battels? As it would be the greatest Grief of our Souls to be deprived of him, so our Hearts are in daily fear of Evil befalling to him: What would become of us in our divided and discontented State, if our Light should be quenched?*

Ans. 1. You should consider that this bright illustrious Lamp is not given to us alone; I cannot but adore the safe and hasty dispatch which God Almighty and Almighty made of the mighty Affair of these Kingdoms? How soon did the King of Heaven and Earth pull down one, and set up another? How soon did God make an end of one King's Reign, and begin another's? The King that then was in Arms a powerful well-prepared and trained Army, almost, if not above double the number to those our King brought in, and yet not as much as the stop of one Day's march or diversion given, by fighting one Battel! He had time enough for leisurely and orderly Marches, without any cause of Precipitation, or losing time by committing Errors. What a good Providence was this! Things shall be easy when God doth save; it shall be as easy as to bid an Army in array to stand still, and see the Salvation of the Lord; and as soon as to say, *To morrow ye shall go out against them, for the Lord will be with you.* So when

2 Chron.
20. 17.

Neh. 9. 27.

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The People's Concern and Zeal

the Lord doth raise a Saviour to his People, he will be with him: and when he is with him, he makes way for him. Had our King conquered by winning many Battels, and after he had beaten a great Army, been constrained to spend much time in long Debates; how miserable had this Kingdom been by Fears and Factions! And to what Necessities had foreign Nations been pressed? *Ireland* certainly lost, *Scotland* confounded, if not ruined. But he who ruleth over all, was pleased to save us, and setle us with great expedition, that his Servant *David* might go forth against the *Philistines*. What Treacheries with Obstructions were used to hinder him from saving *Ireland* in time, may be with trouble remembered; that some People who appeared forward to embrace Deliverance, withdrew their Help, as if they had repented of doing any thing to make themselves happy, and save others from utter Ruin. How many wished the King might not go to *Ireland* in Person, that the Loss of *Ireland* might be imputed to him? And others were for his going, that he might never return again, or in his Absence our Enemies might make work in *England*. Some honest Hearts wished he would not go, being afraid of Commotions in his Absence, and Danger to his Person: Others prayed for his going, and when gone, for his Prosperity and safe Return; and we have rejoiced for both, but with some trembling, for God rebuked us.

Balthazarie
Apala, Dr
just Off, bell
L 4. c. 2.

2. Beside the Interests of many Nations united in him, he is led into the best way and method of securing and saving us at home, by going to meet the great Enemy abroad; and if God be with him there, we shall reap the Benefit of it here. It hath been variously adjudged by great Commanders, whether it is better to keep at home, and receive Enemies from abroad, and repel them; or carry the War abroad into the Enemies Countries: But certainly the Reasons and Circumstances of this War, well known to our wise King, persuade it is best where it is. God hath provided for us a wise, watchful, courageous Queen, in full Authority to govern and watch over us at home, who is worthy to be trusted under God. There are more Princes engaged in this War beside the King, and other Dominions concerned: and if God do but break that Devourer at home, and deal with him, as God rewarded *Adinibonak*, it will keep him from ravaging abroad, as he hath done: Hunt him down, he will be glad to hide in his own Den. Nothing is more to be fear'd than a Composition with him, for being feeble, he will no longer keep Conditions of Peace, than he can gather Strength to break them.

3. You say, you would not have him venture his Person. I say, let us express all the loyal and truly-Christian Care we can, and all the true Zeal we can for his Preservation; but let us consider, that it hath been the manner and use of the greatest Kings, and the best of Commanders, to go to the Wars, and command in Battels: Not to speak of the famous Conquerors of the World, was there such a Man in the World as *Abr-*

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What was? And this holy *Archangel* goes in the Hand of his armed Men in Person; and leaves not the charge of them to his Confederates: How like a Soldier did he command and marshal his Men; and he was not a Spectator, but an Actor in the Fight. What a Man was *Josiah*, who had the Name and Spirit of a Saviour: he went, and did not take care to send to the Battels of the Mighty. The same might be enlarged in *David*, even to a declining Age; and of other Kings.

Gen. 14.
13, 14, 15
16

4. A King may be as safe in a Camp as in his Court; read *Psal. 3. 5. 1* laid me down and slept; I awaked, for the Lord sustained me. *Van. 6. 1* will not be afraid of thousands of People, that have set themselves against me round about. *Arise, O Lord, save me; O my God; &c. Psal. 27. 3, 5, 5.* But then remember, these Men were strong in Faith, and much in Prayer.

Not to exceed in length; Let us who are sensible of the great Favour of God towards us in our King and Queen, be upon our Duties, which are two. 1. Trust. 2. Prayer.

1. Trust God with all our Heart. Look upon our Lamps as subject to Mortality, to fainting, to be quenched; but let us look to the God of *Israel*, above the fading Light of *Israel*. *Isa. 45. 22. Look unto me, and be ye saved all the Ends of the Earth: for I am God, and none else.* Kings cannot save themselves, but it is God who gives Salvation to Kings. *Psal. 144. 10, 11. Salvation belongeth to the Lord.* *Psal. 3. 8.* And a King that trusteth in the Lord, will not trust to his Bow, &c. to the greatest Numbers of Men, nor Preparations for War. He was a King and a Prophet that dehorted us from trusting in Princes, *Psal. 145. 3, 5, 5.*

Psal. 44. 6.
Psal. 33. 16
a Chron.
14. 11.

2. Trust the Lord of Hosts with our King and Queen. As we are to cast all our private Burdens upon the Lord, and to commit our private Ways, Affairs, and Concernments, to the Lord; so let us cast the great Concernment of the Kingdom, and all the People of God in the Kingdom. The King trusteth in the Lord, *Psal. 21. 7.* O let us trust also in the Lord, and trust our Light to his gracious, watchful, and mighty Providence.

O that we could trust the mighty God of *Jacob* with his Church and People, when as low and weak as *Jacob*; when he is called *Jacob*, *Jacob* is low and weak: Now is the time for right trusting in God. And the more Trust and Confidence we place in the King and Queen, and the more we exceed in love to them, the more cause have we to have a right Trust in God.

(1.) Trust the King as far as a King is to be trusted, with our Armies, with our Purges, with our national Interests abroad and at home; and the more our disaffected Back-friends have contemned him, let us become and trust him the more. But when we have trusted much to his Wisdom, Integrity, Valour, Conduct and Experience, let us not make an Idol of him; let us not forget God, nor forget that he it is that stretcheth his Hands to war, and his Fingers to fight.

(2.) Trust God in this Cause and War, as if we had no King to trust to, for we shall trust God alone. *Only the Lord is with thee, as he was with Moses, Job. 1. 12.* He only is my Rock, my Salvation; he is my Defence, I shall not be greatly moved. My Soul waits thou only upon God.

my Expulsion from him. All only is my Rock and my Salvation, I shall not be moved. To God is my Salvation and my Glory: the Rock of my Strength, and my Refuge is in God. Trust is him at all times, ye People.—Surely Men of low degree are Vainity; and Men of high degree are a Lye, Psal. 62. 2, 5, &c. It is better to trust in the Lord, than to put confidence in Princes, Psal. 118. 9. All Nations compassed me about, but in the Name of the Lord I will destroy them, ver. 10.

(3.) Trust not in Means with the least neglect of God, yet use God's Means in trusting God. Trust God in the use of Means, above Means; trust not God without Means, when Means may be had of God's appointment. *Set your silver in array, but then hand Bill and let the Salvation of the Lord,* 1 Chron. 20, 17. *David would not trust in his Bow, but he would make use of his Bow.* Though the Means be but as Rams-horns, and the tumbling of Barley-loaves, yet does God would have us. **Prefumption is no Trust.** *Sanctifying, renewing, disposing and prospering Means, but do*

(4.) Trust God with giving, supplying, renewing, disposing and prospering Means, but do not limit God to any one Way, or Time, or Person. *Mordecai* was a Wonder; he was confident that God would deliver the Jews, he made use of *Histr* as a proper, as a very proper Instrument to work upon the King; but his Trust was not limited to her; but if she fail'd, Deliverance shall come from another place, *Histr* 4. 14. No King in England, without Deliverance shall come from another place, the Work of God, and to do the Service of his our Honour as any, was so like to carry on the Work of God, and to do the Service of his Church, as our present King is; he hath done much already. Was ever King so trusted by so many Princes? Who was so engaged, being so provoked by the Enemy, so prepared with depth of Thoughts and Privacy, with Industry beyond Strength; or encouraged by Deliverance as He? Yet still let us not limit the most High God; and the more we trust God, the more we love our King. O long may this Lamp burn and shine; but he can no longer give light to *Israel*, than the God of *Israel* goes before him, and bears him up in his Hand. God is in all Demers, to preserve him and succour him in case of falling. God

(5.) Trust God in all Dangers, to preserve him and favour him in case of sinning. God has favoured him by one of his Nobles, in a former Battle against France. Let us pray and

O let all thus fear the Lord, trust in the Lord : Now let our Eyes be towards the Lord, and trust him over all : trust him, I say, again, with our Light and Lamp. And O that we could trust God, not with a humane Trust, as far as we see great Armies, and early Successes, but trust God with the Trust of humble, penitent, believing, sincere, praying Hearts.

The 2d Duty is Prayer; and this is one part of the whole Armour of God, without which
 who can expect to be saved? Great and many were David's Extremities, and therefore we
 find to many of his Prayers and Thankgivings for their Success. They who pray most
 best, are God's best Servants, and the King's truest Subjects. O let us pray by Faith, with
 Hope, with Contrition, Humiliation, Sincerity, Fervency, Continuance and Perseverance,
 by the Spirit, in the Name and Mediation of Jesus Christ, to the Lord of Hosts, to God
 mighty in Battle. When David spake of the peaceable and prosperous Reign of Solomon, he
 said, *and for him shall Prayer be made continually.* O all you that can pray, pray heartily, pray
 daily, pray abundantly. Prayer has been most prophantly derided in this Age: But if we
 would have God do what we will, let us believe and pray according to the Will of God:
 Let not a day pass over you, without effectual Prayers for God's Glory in the prosperity of
 the Gospel and redeeming *Israel* out of all his Troubles. And that God would guide, assist, pre-
 serve and prosper our King and Queen, and strengthen them by his Spirit in the inner Man,
 take these following Considerations to satisfy and encourage your Hearts.

1. The King must go to these Wars: it is not Vanity to see the young Men play before him, as *Alexander* said to *Jehoiachin*, no, but necessity. A necessity in respect of Duty and Obedience to God, as *Abner* said to *Joab*, no, but necessity. A necessity in respect of a Common Cause against a Common Destroyer of Countries and Cities. And *was known* but he is come to the Kingdom for such a Time, for such a Service as this? He doth not only add Strength by his Armies, but puts Life into the Armies of other Princes as well as his own. There is the same Necessity for our King to go forth to Battle, as it was for *David's* going when he went: it may be so, that

that there may not be hereafter a like Necessity, as there was not when the Men of David obliged him not to go; for then he was much distressed and there were many others for his Service that were forward to go, Men fit to be trusted, Men that were true to the Happiness *Wisdome* of *Israel*. And as *Esau* was wont to say, *Not go, but, Come along*. So many other great *Politic* Captains have not only been present, but performed the parts of Souldiers as well as General. But the greatest Valour must do this with great Caution, and remember he is a General, and not a Commander, posted to maintain his assigned Ground, lest he become a Mark & *Asa*, for an *Ami* King; or give cause to an Enemy to say as he did, who killed the most renowned King of *Sweden*, *That is the true Bird*; and so shoot him dead. Let us not forget the *Sabbath* 19. ask of God, always to govern the King's great Mind, and guide him with his Eye.

2. Here is sufficient Encouragement for us all, not to be faint-hearted and dismayed, but to pray with an awful humble Confidence and Expectation, that God will favour this Righteous Cause.

For, 1. this War is a lawful War, and that gives us encouragement to seek God for the Success of it, and our good King's Prosperity and Preservation. The Lawfulness of this War will appear in all the Causes of a lawful War, if you,

1. Consider our Selves. 2. Our Enemies. 3. Our Allies.

1. If you consider our Selves. It is lawful, because undertaken by Supream Authority; by the King, and Consent of the Parliament. The King hath just cause to maintain his own just Title to the Crown and Government of these Kingdoms; And it is the Peoples Duty to stand him in the War according to their utmost Ability; as *Israh* did adhere to *David*, 2 Sam. 2. 4. whom they received, and anointed him to be their King. You know that I have not made *State* Matters the Subject of my Preaching; but now it is necessary to say something to inform you in what I believe is true, and then engage and persuade you to your Duties. The King's Title and Right to the Crown is scrupled by some, who own him as King *de facto* in Possession; these do seem rather to temporize, than to obey upon a full Principle of Obedience, and speak not fully to the Point, and the Case of the King and Queen: And others refuse to swear Allegiance to them, though settled upon the Throne by a free Convention of Peers and People; and their Title ratified by a Parliament, and acknowledged by all Princes and States abroad, except One who would have the Kingdom for himself if he could. Which of all the Heads of the several Families and Lines of our English Kings could shew a better Title, or near so good, than our King and Queen, antecedent to their Coronation? But since it should be held unlaboured, and therefore this War is lawful, if it were for nothing but to maintain his just Title against his Enemies. The Reasons which *Abner*, and the Men of *Israh* gave for their submission, were good to prove *David's* Title; and every one of them might be applied to prove our Sovereign's Title, see 2 Sam. 3. 12, 17, 18. Chap. 9. 2, 3. And though God hath not spoken by audible Words to them, *You shall find my People Israh*, and *this shall be Captains over Israh*; he hath spoken aloud by convincing Providences.

2. It is lawful if you respect our Enemies. The French have declared War against us, attempted an Invasion. Do not we know him too well to let him in? If we resist him, who shall be our King? He that hath saved us, and doth still endeavour it? or he, who when he had declined, and refused to satisfy the just Petitions of his Subjects, and contrary to Law, and his Duty, went about to change our Government; and not daring to meet a Free Parliament, ventured his Cause to the determination of God, by the Sword, and lost it, in that Court of Judgment, and deserted the Government and Kingdom, and withdrew to an open Enemy's Country, and hath made use of that Enemy's Power against us; and fled another Kingdom since, to that same Enemy's Country again? The *Israelites*, yea, *Abner* himself, 2 Sam. 3. thought *David* was the rightful King, who had gone in and out before the People, and had saved them from all their Enemies. It is a lawful War for us to defend our selves against an open Enemy.

3. The War of *France* against us, is an unlawful War; suppose it were, as we clearly

see.

